The Catholic Historical Review

Volume XXVI JULY, 1940 No. 2

THE PRESENT STATE OF CATHOLICISM IN PERU *

The founding and the very existence of the Catholic University of Peru, which is twenty-one years old, as is true of the founding and existence of all the Catholic universities on the American continent and in the rest of the world, is an answer of the Catholic mind to the serious social need of carrying on the Christian education of youth in centers of higher learning. It is well known that throughout Spanish America the universities completely abandoned religious teachings when they became institutions of the state; the course of study was limited to professional education, scientific investigation and the study of social problems. Since the majority of the population of Spanish America is Catholic, the necessity for the establishment of centers of higher education with a strong basic foundation in Catholic doctrine was deeply felt by the ecclesiastical authorities. It is a well-known fact that many state universities were centers of political agitation, and students turned from the study of arts and sciences and made the universities centers of political propaganda.

What has the Catholic University of Peru achieved in the twenty-one years of its existence? Let us give the answer with facts and statistics. In the first place, it has created the following schools: the School of Letters, Jurisprudence, Economics, Engineering, the three Schools of Pedagogy: the *escuela superior*, the normal school for men, the normal school for women. There is an Institute of Business Administration, the Women's Institute of Higher Studies, and affiliated schools.

* Paper read at the Twentieth Annual Meeting of the American Catholic Historical Association, December 29, 1939, Washington, D. C.

The Government of the Republic has recognized the degrees conferred by the University. In 1938, 2,728 students were enrolled in the University. The success attained in twenty-one years by the Catholic University of Peru is very remarkable when we recall that in the first year there were only three professors and five students.

Apart from the regular courses of the various schools, the University has organized auxiliary courses, particularly law. The courses in the Engineering School are practical, entire days being devoted to the inspection of factories and related industries under the supervision of the faculty; and experimental work with construction material is also carried on in order that the engineer not only may know how to draft plans and to construct buildings, but to select and even to make the proper material for every kind and style of construction.

The work of the University in the development and expansion of its library is well under way, and a good collection of important books, pamphlets and reviews of South America and Europe are assembled there. These have been acquired by purchase, exchange and gift. Among the gifts special mention must be made of the donations of the Carnegie Institute and the French Government, who have been special benefactors of the Library.

An interesting detail of the bibiliographical growth of the Library is that it receives yearly 31 national reviews and 41 foreign reviews. Among the foreign reviews 2 are from Paris, 2 from Brussels, 1 from Berlin, 1 from Washington, and I from New York. During 1938, 20,800 works were consulted in the Library and an average of 2,000 readers used the Library each month. The Library has its own Review which is published four times yearly during the school months. The School of Engineering has a special library. At the present time there are not many volumes, but they have been selected with special care. In the Department of Physical Education the University has created a Medical Department which controls the sports activities and gives free medical advice to the students.

Interchange among the Spanish-speaking universities is cultivated and particular advantage is taken of authors, doctors, and

eminent literary and scientific men who visit Peru, regardless of their nationality, in order to enlighten the University with notable addresses on culture which are of interest to students in the intellectual world.

Indicative of the professional activity of the University is the publication of the following books in 1938 by the School of Pedagogy: *Curso Superior de Cultura Religiosa, Nociones de Sociologia Pedagógica, El Ejercicio de la Autoridad en la Familia y en la Escuela, Principios de Metodología, Metodología General, La Iglesia Católica, Metodología de la Enseñanza Media.*

The moral and religious formation of character is the object and principal aim of the University, and consequently it is the purpose of the University to omit nothing that is necessary to achieve this end.

Moral and religious education in the Catholic University of Peru is carried out in the following manner:

1. Religious teaching in all the Schools, Departments, and Faculties of the University.

2. Religious lectures prescribed periodically according to the occasion.

3. Study groups. These are more an aspiration than a reality, but they are being tried in the School of Engineering.

4. Spiritual retreats. They are effective when correctly prepared and when the assistants are well-trained.

5. Since 1938 there has been a chaplain who has become a spiritual father of the University.

The School of Pedagogy has the most intensive program for the religious formation of character. Religious education has followed a program of sound Christian instruction in all grades of the school, promotion of frequent and spontaneous reception of the sacraments, informal religious talks each month for the teachers of the afternoon schedule, and Mass for the faculty on the first Sunday of each month.

The effect of religious education on the teachers has been remarkable. The graduate normal school students have charge of the religious instruction in four scholastic centers of Lima and in Callao. In hundreds of the primary schools in the Republic there

are fine Christian teachers and the work of Christian education of children is steadily progressing. "We are able to declare," says the official report of the University in 1938, " that wherever a graduate of the School of Pedagogy has been in charge, the classes have had prayer, study and explanation of the catechism, attendance at Holy Mass, confession and communion for the children, placement of the crucifix in the schools, discussion of the catechism, etc., regardless of the lack of sufficient clergy and other unfavorable circumstances."

From the beginning the University has been in serious economic difficulties. The grounds are not adequate and the faculty and schools have their classes in different buildings. The University hopes very earnestly to build in a new location which contains more than 120,000 square meters of land. The hope of realizing the desired project is due to the interest and support of the benefactors of the University. The French Government gives the University a fellowship for a Peruvian, and Doña Josefina Ramos de González Prada has given an endowment which yields an annual subsidy for the University. The Society of Friends of the University organizes monthly subscriptions and obtains donations for the institution.

Some years ago the director and founder of the University, Monseigneur Jorge Dintilhac, stated that a million dollars would be necessary to realize the plans for the University.

Catholic Action in Peru

Catholic Action in Peru was established officially in 1935. It is in its infancy, but it cannot be said that the seed has fallen on sterile soil. The success of the second congress of Catholic students of Hispanic America has been in a large part due to the firm and tenacious cooperation of the Catholic Action of Lima.

Catholic Action has been organized, during a period of four years, into four major branches: two for men and two for women. The branch for older men has a Diocesan Council in four dioceses, but has not been able to constitute a National Council. The young men's branch has constituted a National Council, and six Diocesan Councils work under its direction.

The branch for older women numbers 2,950 members in the Republic. It has a National Council and some Diocesan Councils.

The young women's branch was rapidly established in eight dioceses in the Republic and has all of its direct associations complete and in continuous communication.

The activities of the four branches: The men's branch has not got beyond the phase of organization up to the present time. This branch has made the slowest progress, but men of prominence (the presidents) give it their support.

The young men's branch, which works constantly, has devoted itself chiefly to organization, meetings, decisions, etc. A great deal is expected from these youths, although they are limited in number. Although recently organized, we may mention the religious devotion with which they conducted the procession of Corpus Christi. There is also a group of young writers who are very alert in combating attacks against the Catholic Church. Their organ is a weekly publication, *Verdades*, which is very outspoken.

The national organ of the women's branch is the bi-monthly review, *Ora et Labora*. This branch has also published plans for study groups, and it edits a weekly sheet, *Acción Católica Peruana*, of which 22,000 numbers are distributed by the parishes of the Republic. It has established religious services in the central prison for men, has a retreat day every month for all members and has organized periodically cultural programs and meetings for the religious education of its members. It also aids in developing ecclesiastical vocations through meetings and financial support. This branch together with the young women's branch has been officially incorporated with the International Catholic Women's League, which numbers 35 million women and from which it constantly receives impetus and valuable suggestions.

The young women's branch has in Lima alone 1,322 affiliated members and 500 aspirants (there is no complete census of other similar groups). It publishes a Bulletin three times yearly which has a circulation of 2,000, is an index of its various activities, shows good taste in composition and is well presented. It edits monthly the *Boletín de la Dirigente* (200 copies), and it has printed a brief pamphlet in clear, simple, condensed style for the information of aspirants. It has laid down certain standards of dress for beach wear; it has formed a group of catechists who teach Christian

doctrine in colleges and schools in Lima for a certain period of the school year. The members are very serious about their own spiritual life. They have retreat days for all members, courses of study, meetings, and a library for workers and students. The young women's group has accomplished a great deal in a short time.

The Second Congress of Ibero-American Catholic Students

This Congress held in Lima May 20-28, 1939, was a "great Congress" according to the Diocesan Bulletin. The talks given by the students during the days of the Congress and the conclusions they reached were published in the local press and justified the statement of the Bulletin. Delegates were present from Colombia, Chile, Ecuador, Spain, Guatemala, Mexico, Paraguay, Peru, Uruguay, the Dominican Republic and Venezuela. Argentina and Brazil sent special observers; Bolivia sent delegates before the opening of the Congress in order that they might become better informed.

The Congress was a solemn public affirmation of the Catholic sentiments of the youth of Ibero-America, not only by words but by their conduct, which was a triumphal collective march along the path so long forgotten of the practice of the Christian life. Each day Mass was said in some of the churches of the capital, and there were communion, breakfast, study sessions in the morning, social visits and sight-seeing in the afternoon, and talks over the radio by representatives of the different Ibero-American countries. The voice, the tone, the doctrine, the modesty of the youths was profoundly impressive and moving, in the manner of the apostles of old. In some instances the Mexicans and Spaniards who bore on their bodies and in their souls the marks of persecution seemed transfigured as they spoke, such was the energy and sweetness and responsiveness in their faces and their words; and more, when speaking of their persecutors, they did not utter any anathema against them; they opened their arms to them and wished that they be pardoned — an exemplamy manifestation of Christian Virtue. It seemed as if they were in contact with the first Christians and the Apostles.

There were only two themes in the Congress: Catholicism and Catholic Action in the University. The subdivision of the themes and the work of the commissions and subcommissions reflected splendidly the opportunity and the result, all based upon the dogmas of the Catholic Church.

Hispanic-American Mentality. Faith and Catholic Action are a vital necessity to the nation: in the press, the family, civil and international life. *Hispanidad*, that is, the Spanish American values of language, religion, culture, and Christian traditions, are a sacred patrimony that should be saved and cultivated with a common effort. This communion of interests does not obstruct the independence, the absolute liberty of action and the peculiarities and differences of each nation. Hispanic-American Catholic mentality considers as enemies which should be combated as errors contrary to Catholic truth for the happiness and well-being of states and the individuals the following movements: Protestantism, Liberalism, Marxist Socialism, state and racial materialism and indigenous materialism.

Finally, Hispanic-American Catholic mentality proclaims as the basic principles of progress and human happiness indissoluble Christian marriage, comprehensive Christian education for the individual in his functions as a person as well as a public citizen based upon Christian ethics, and the State, arbitrary sovereign of the interests of all classes (never the instrument of the desires and interests of one class) and respectful of the divine rights of the Church, striving to work in accord with the Church in questions of religion and politics, family, education and respectful of the property rights of the Church. Hispanic-American Catholic mentality affirms that only in the Church is there a true Christian life under the authority and ministrations of priests whose dignity ought to be recognized and for whose sanctity and increasing vocations they must pray and work with Christian fortitude.

Catholic Action in the University. The Congress approved the following conclusions: specialized Catholic Action in the University (as in Italy with its own organization); orientation of Catholic Action in the University toward the Ibero-American problem. The three great obligations of the Ibero-American Catholic student are:

to acquire a deep and integral Catholic formation and to "rule his conduct by it"; to coöperate in the solution of the university problems in every way; and to take a definite position with regard to national problems according to the orientation of the Ibero-American Catholic Students Congress. In technical, scientific and professional education, the creation of specialized centers in each national organization is considered indispensable. The study of the encyclicals of the Pope related to the more acute problems of the nations—that is, education, the family, the State, economic and social problems—is also very important. The Catholic Action program aims to make known Christian philosophy according to St. Thomas Aquinas and to stimulate interest in the knowledge of the philosophers, theologians and jurists of the Golden Age of Spain which has been rediscovered and studied in the universities of other countries. It also aims to combat with a deep learning of the doctrines, the fundamental errors that are at the present time disfiguring our Christian culture (Kantianism, Positivism, Marxism).

Universal Catholic Action recognizes the necessity of the organization of Catholics in the different countries and desires the linking of Catholic students with this organization that would give them a great moral support and orientation taken not only from knowledge but from experience.

Important Observations

1. The national clergy serves almost all of the parishes and seminaries.

2. The foreign clergy is in charge of the missions in four of the Apostolic Vicariates, and the centers of private teaching (primary and secondary) are also conducted by them in conformity with the program of the State.

3. The national clergy is formed penuriously and it is with difficulty that it is maintained on the cultural level to which it aspires, especially in the interior, in the sierra and forest regions, that is to say, outside of the large cities. The monthly review *El Amigo del Clero* is the Bulletin of the Archdiocese of Lima. There are four fellowships in the Latin American Seminary in Rome where candidates obtain a more complete and higher education. Candi-

dates who have had the advantage of the fellowship have profited a great deal from the study abroad.

4. The entire foreign clergy numbers not more than 400 priests (including 4 apostolic vicariates), but their work is very good, successful, and, in general, exemplary. They maintain a creditable standard of teaching.

5. The national clergy numbers only 1,270 priests for 6,000,000 souls, which is obviously too few. In addition to this, the distribution is unequal, for, while in the cities there are more than a sufficient number of priests, in the interior there are people who do not see a priest in years. In Cajamarca there are 500,000 inhabitants and not more than 200 priests. This means that for each priest there are nearly 25,000 men, women and children. The situation is aggravated by the fact that there is a strong tendency to substitute the native clergy for the foreign clergy. In time this would be a splendid plan and an honor to the clergy, for a native clergy well educated and sufficient in number is an aspiration of the people and the Catholic Church, and many efforts are being directed to achieve this end. However, at the present time the exclusion of the foreign clergy is not desirable when there is such a great need for men.

The Native Clergy. The Dominican Fathers who serve the colonial church of Santo Domingo in Lima have a secondary school, administer some parishes and edit a review which is one of the best in Peru, *La Rosa del Peru.*

The Franciscan Fathers of the Peruvian Province, established in San Francisco el Grande of Lima, are dedicated to preaching and parish ministry and publish a review *Fulgores Antonianos.*

The Fathers of Mercy who serve the ancient and monumental church of Merced in Lima, which is the official church of the Government of the Republic, also are dedicated to teaching and administration of parishes.

The Augustinian Fathers have endeavoured for some years to increase the regular native clergy. Until now they have been successful only in placing three priests—one of them is the present Apostolic Administrator of San León del Amazonas — but they maintain a center for postulants in Chancay and a noviciate at Lima for the natives.

The Foreign Clergy in Peru. The Spanish Dominican Fathers have charge of the Sanctuary of St. Rosa of Lima and they sustain the missions of the Vicariate of Madre de Dios and Urubamba and publish an illustrated mission review.

The Spanish Franciscan Fathers have spiritual exercises for the clergy of the capital; they support the missions of Ucayali and regularly go to the interior and preach in all parts of the country.

The Spanish Augustinian Fathers have two high schools or *colegios*. One of the schools has fellowships for the poor students, and each school publishes an illustrated scholarly review. The Fathers administer gratuitously the parish of Chosica (the Versailles of Lima) which publishes a little parish paper twice a month. They also have a school for domestic workers which the women of the Catholic Action manage. The Augustinian Fathers are in charge of the missions of San León del Amazonas, which among the four Vicariates is the most unhealthy and the poorest and has suffered many calamities.

The Spanish Carmelite Fathers have some parishes and publish a review.

The Spanish Jesuit Fathers direct a secondary school and a primary school in Lima with an enrollment of 560. They publish a scholarly review, serve two parishes and work actively in Catholic Action as advisers with the Dominican Fathers, the Augustinian Fathers, the Carmelite Fathers, the Fathers of St. Vincent de Paul, the Claretians and the Regular Canons of St. Augustine.

The Spanish Passionist Fathers have the administration of the parishes and sustain the missionaries of the Vicariate of San Gabriel del Marañón.

The Spanish Fathers of San Camilo of Lellis attend the sick in the principal hospitals of Lima.

The Claretian Fathers administer parishes with great spiritual zeal and they direct a seminary with ability and efficiency.

The Spanish Lazarist Fathers fulfill the same mission in parishes and seminaries with no less beneficence.

The French Redemptorist Fathers have a residence in Lima and are dedicated to the preaching of the gospel, and likewise to

the cultivation of the vineyards and the raising of chickens and other domestic animals. In their well-organized library are to be found most of the books of the old library of the Convento de San Agustín in Lima. This library is rich in the classics and mediaeval works.

The Regular Canons of St. Augustine have charge of some parishes and they have in Lima a new religious congregation, Las Canonesas de la Cruz, which already has several houses which are excellent auxiliaries of the parishes. They have also been entrusted with the direction of the Teachers' Normal School of Lima.

Modern Foreign Congregations dedicated to Teaching in Peru. The Salesian Fathers have 4 secondary schools, 6 schools for primary instruction, 3 buildings for the arts and crafts, 2 agricultural farms, — a total of 4,070 students; a congregation of presbyters in each scholarly or professional center; 3 parishes, three monthly reviews and two weekly papers, are an index of the increasing and profitable work of the Salesian Fathers in Peru. The Salesian Mothers, who number about 123 throughout all Peru, work with the Fathers. They have three secondary schools for girls; 3 schools for commercial training, 10 primary schools, a hospital, a building for contagious diseases, 2 vocational schools and a health colony in Chosica-Ensenan. They teach with the same spirit as the Sons of Bosco.

The Christian Brothers of San Juan de la Salle have 7 secondary schools and a primary school, 2 normal schools for teachers (Lima and Arequipa), a School of Pedagogy, and a reform school for children. The reform school has an enrollment of 350. The children come from the entire Republic and are placed in the school by the sentence of a judge because they have committed an offense. They are not placed in the school as convicts, but as pupils, and the Brothers teach them Christian morals and civics, and they also learn a trade. The departments of the school are: primary education, shoemaking, tailoring, carpentry, mechanics, and rug-weaving.

The Brothers have been very successful in educating these young problem children. Within the school the students are apprentices and workers. Morally they are taught and instructed, and on leaving the reformatory, they return to their families with a well-

formed Christian conscience, a vocation and a trade, as Christian citizens and workers.

The Marist Brothers, who number 60, conduct 5 secondary schools and some elementary schools, with a total enrollment of some 25,000. They are well-known for their work in texts for teaching. Twenty-five hundred students are enrolled in their schools.

The Marianists. There are four Marianists who have come from the United States and recently established a secondary school in Miraflores, Lima.

The Fathers of the Sacred Heart are French and have done splendid work in educating the youth of Lima. They have now added to their work the founding and support of the Catholic University of Lima, of which we made mention above.

Education for Women in Peru. The teaching of young women in Peru is almost exclusively entrusted to the religious communities of women. The Religious of the Sacred Heart, the Ursuline Mothers, and the Canonesas de la Cruz (native) are educating the upper classes. The Spanish Society of the Daughters of the Immaculate have a school for the education of servant girls. For poor girls there are three homes in Lima, one in Chosica, and the new congregational diocese of Augustinian Tertiaries of San Salvador. For the sick there is in Lima a Spanish Society of the Servants of Mary; for old men and women the Little Sisters of the Poor maintain various homes in Peru; the Sisters of Charity, the Nuns of St. Ann and the Carmelite Tertiaries serve the hospitals.

Apostolic Vicariates of Peru. There are still thousands of savages in the Province of Oriente. This region is divided into four Apostolic Vicariates which are in the hands of four Religious Orders: the Province of San León del Amazonas with the principal see in Iquitos is in the hands of the Spanish Augustinian Fathers; the Franciscan Fathers are in charge of the Province of Ucayali whose principal See is Contamana; the Province of Madre de Dios and Urubamba with its center at Quillabamba is committed to the care of the Dominican Fathers; and the Province of San Gabriel de Marañón with its center in the city of Yurimaguas is under the Passionist Fathers.

The Organization of the Vicariates. The Vicariate Bishop is in charge of his Religious Order. The missionaries are distributed in the see in the different points of the vicarial jurisdiction. When a permanent mission is not possible, the teaching of the gospel is carried on by special expeditions. The religious missionaries cooperate in the work of the Vicariates and are especially valuable in teaching catechism, worship, and the education of the children in the schools. In Madre de Dios and Ucayali they train nurses. In the Province of Madre de Dios there are Dominican Tertiaries and in the other vicariates Franciscan Tertiaries.

The little chapel for worship and catechesis, the residence of the missionaries, and the home of the nuns (which is at times the school) are living cells of the new Church in each Vicariate.

The Success of the Mission. Each Vicariate is subject to three factors: the number of missionaries; routes of communication; the protection of the government. The protection of the government has never been lacking certainly, and it is gladly recognized by the Church.

The advance of Christian education is easier and more rapid in the Province of Madre de Dios and San Gabriel de Marañón. The Indians of these Vicariates are more docile and more accessible. In Madre de Dios an entire tribe of savages brought their families, parrots and stone hatchets to the mission at the call of the missionary. On the other hand, the land in both of the Vicariates is suitable for agriculture and it is not difficult to bind the natives to a location where there are good crops and where they can set up their tents, stores, etc.

In the Vicariates of Ucayali and Amazonas the program of Christianization is more difficult. Ucayali is an agricultural and cattle country, but the Indians are warlike and hostile to the missionary. In Amazonas there is no agricultural development; the Indians live on hunting and fishing. There are no roads by land, the routes of communication are the rivers, and navigation is dangerous. The Indians are scattered and concealed in the forests, and they flee from census and taxation; they desire to be solitary kings in their miserable little huts. There is another difficulty for the missionary — the unhealthy condition of the mission. The

Yavari and Putumayo Rivers are breeding places for disease, and in Putumayo, according to Father Avencio, O.S.A., it is impossible and inadvisable to carry on the teaching of Christianity except through the indirect mission.

What is the indirect mission? I shall quote the words of the missionary. "The indirect mission should aim to form a little village of civilized Cocamas from Amazonas or bring together the scattered families of Contamana, Puerto Belén, Flor de Agost, etc. The mission also aims to construct an orphanage for as many children as the budget and the facilities will permit. With good training and education these children will be able to work and make their living, particularly in the mechanical trades and carpentry. When these young people return to their families they will undoubtedly attract others to Christianity."

Why is the direct mission impossible in Putumayo? For the following reasons: 1. Yellow fever; 2. The difficult of learning in one year the two languages which are necessary: Witoto and Bora; 3. The lack of provisions; 4. The nomadic nature of the tribes: after the death of the *curaca* (the chief of the tribe) his house is burned and the tribe goes as far away as possible, fleeing the persecution of the spirit of the dead chief.

Facts worthy of mention in the four Vicariates:

In the Vicariate of Madre de Dios, there is a magnificent hospital and two boarding-schools for girls who are educated by the sisters and become good catechists and mothers among the natives. In addition, there is a school and agricultural farm where excellent agricultural products are grown. In the Vicariate of San Gabriel del Marañón there is a good school of secondary education in the capital of the Vicariate, Yurimaguas. In the Vicariate of Ucayali, the Franciscans work very hard to reconstruct the old Christianity of Gran Pajonal, scattered by native revolutionary movements, and they make brave excursions at times with armed Indians when teaching of the gospel is difficult because of the war-like condition of the savage Indians.

In the Vicariate of San León del Amazonas, the poorest and most difficult and least fortunate of the Vicariates, the following work is worthy of mention: 1. The primary school directed by the mis-

sionaries in Iquitos, which is well-known over all the Department of Loreto; 2. The index of the books of the parish archives from the beginning until the present, a work of incalculable value; 3. The excursions of the missionary Fathers Lucas and Avencio up the Amazon and Yavarí Rivers with their descriptions of the different places and a census, the conditions and customs of the inhabitants, which were published in the *Memoria de la Propagación de la Fé* in Peru, 1934-1936; 4. The ethnographical and linguistic study of the Vicariate by Father Lucas, which is considered a masterpiece in the field.

Contemporary Catholic Writers of Peru

There are two writers of primary importance: José de la Riva-Agüero and Victor Andrés Belaunde. Riva-Agüero is profound, solid, scholarly, and learned in history and criticism. His style is compact, clear, strong, and he writes in a philosophical vein. His principal works are *Por la Verdad, La Tradición y la Patria*, and several volumes of a *Historia del Perú*, which is a critical historical work.

Victor Andrés Belaunde is a valiant defender of the rights of the Church in Parliament and in the press. He is a philosopher and an apologist. His principal works include: *El Cristo de la Fé y los Cristos literarios* (apologetic work), *El Debate Parlamentario Constitucional* (speeches in which he shows "extraordinary and sure versatility in history and international politics", according to Riva-Agüero. One of his most recent books is *La Filosofía de la Inquietud y la Filosofía de la Serenidad.*

Raul Ferrero Rebagliati is a young writer. Subtle, synthetic, and concise phraseology characterize his style. His special field is history and sociology, and he has published *Culturas orientales*, and *Marxismo y Nacionalismo.*

In a third group which is in the making we may cite the following names of secular Catholic newspapermen: Dr. Pedro Benvenuto, Dr. Cargin Allison, and Drs. Octavio, Alvarez Masa, Arrospide de la Flor, Tubino, and Arenas Loayza. The works of these men are not all of equal merit, but they are interesting writers and defenders of the principles of Catholicism and law and order in Peru.

If the present generation of Peruvian Catholic writers will continue their brave work of defending the old traditions and Catholic culture and civilization, we may say that the Catholic Church in Peru will contribute to the spiritual welfare of the whole republic.

Conclusions

Catholicism in Peru today. Signs and causes of its flourishing: an official Catholic University of more than 2,000 students; private teaching in the primary and secondary schools in the hands of religious orders; the progress of Catholic Action especially among young women. For the native savage populations which live in the eastern part of the Republic there are four Apostolic Vicariates which are served and administered by four religious orders who have the protection and help of the Government. The Catholic press, that is to say the Catholic press proper, is very small, publising only two weeklies; however, all the press in Peru in general is respectful the Catholic religion. And lastly, there is a legion of Catholic writers who know well and feel deeply the present-day problems of Peru.

Some of the important obstacles which the Catholic Church meets in its work of teaching in Peru are: there is an insufficient number of clergy (1,270 priests for 6,000,000 inhabitants); families are broken up very frequently by the civil laws which regulate marriage contrary to canon law; Protestant propaganda through missions and secondary schools is also a factor of importance, as well as the diffusion of theosophism, spiritualism and superstitions.

All in all, we can say that the revival of Catholicism in Peru through the Catholic University of Lima and Catholic Action is an evident truth today and a very consoling fact.

David A. Rubio

THE RÔLE OF CATHOLIC CULTURE IN THE WEST INDIES *

The rôle of Catholic culture is not one of changing a people's nature and aptitudes but of permeating a people with the Catholic way of life and helping them to make their own aptitudes in work, thought, institutions, family life and art serve both their life and their eternity.

The West Indies are not a single people. The mainland, except for British Honduras and the Guianas, is Spanish and Portuguese and Catholic. Of the islands, only Cuba, the Dominican Republic and Puerto Rico are Spanish. They and French Haiti, Guadalupe and Martinique are all that are Catholic. The rest, the Dutch and British colonies, are given a Protestant stamp, however many the Catholics.

Moreover only Cuba, Santo Domingo and Haiti are politically self-governing. The rest are colonies, greatly influenced by foreign rulers. Even the Republics, because of their geography and economic life, are much influenced by others, particularly the United States.

Besides, all the West Indies are greatly isolated from one another. Their isolation from one another is one of the central facts. Few Puerto Ricans have seen Cuba or even the Dominican Republic. A Cuban visitor to Trinidad is a rarity. Each island goes along much on its own in relation to the other islands.

The Church in trying to build its culture within and upon the culture of the West Indies cannot act in a highly united fashion because the West Indies themselves are not united.

Note these differences. The scattered and largely Protestant Bahamas are British colonies under an American bishop. So also with compact Jamaica. Cuba is manned by its own bishops, its own and Spanish diocesan priests and Spanish religious orders. The Dominican Republic has an American bishop, and its own and Spanish diocesan priests and Spanish orders. Haiti, French in

* Paper read at the Twentieth Annual Meeting of the American Catholic Historical Association, December 29, 1939, Washington, D. C.

language, is under French missionary bishops, French and a few native diocesan priests and French orders. Puerto Rico has American bishops, native secular priests and American, Spanish and Dutch orders. The Lesser Antilles are American, British, French and Dutch with Spanish overtones. There are three nunziatures occupied by two nuncios who act also as apostolic delegates over different areas.

The culture that the Church builds or can build changes, thus, from island to island by reason of the special characteristics of each island or group. The Republics and Puerto Rico are, however, the leaders in spite of the isolation. By reason of relation to the United States, by reason of size and wealth, by reason of a degree of political self-government, by reason of their closer likeness to most of the peoples on the Latin mainland and by reason of their Faith, they are the key islands.

Add to all these elements of confusion—and of unity—a further and basic fact. It is the fact of racial composition and a background of slavery. The British, Dutch and French colonies are upwards of 90% Negro. Haiti is 100% Negro. The Dominican Republic is largely Negro. Puerto Rico and Cuba are about a third Negro, or perhaps less. In other words, along with all the different national backgrounds, the West Indies, racially, are bits of transplanted Africa, except for Puerto Rico and Cuba, and these are almost as Negro as any part of our own deep south.

Yet the Negro proportion in any island does not always represent the grip which slavery once had. It does in the Bahamas, the Lesser Antilles, Jamaica and Haiti; these were plantation and slave islands. These are also the British, French and Dutch islands. Their white population even now remains largely a foreign population of upper class whites, and the masses of the people remain even now a subject Negro class. As an exception Haiti, by reason of its revolution, is different. It is now largely a nation of Negro peasants.

In the Spanish islands the situation is altogether different. In Puerto Rico, with a 25% Negro population when slavery ended, only 5% of its population were slaves. The predominantly Negro character of the Dominican Republic is due in large part to its

lengthy French and Haitian history. In Cuba a considerable part of the Negro population is made up of Jamaicans and Haitians who have come in during the past generation.

The Spanish islands have a white small-farm and cattle-raising tradition. The British, Dutch and French islands were plantations from say, the early eighteenth century. Plantation agriculture did not get a good grip on Cuba and Puerto Rico until the late nineteenth century, and even now Santo Domingo, in spite of its new sugar plantations, is an island of small farmers.

In the British and Dutch islands the Church thus works among peoples who are almost exclusively Negro of a slave tradition. The upper class in both groups are white and also Protestant. In the British islands, the Negroes are also predominantly Protestants, except in an occasional one of the Lesser Antilles. But in the Dutch islands, the Negroes are almost all Catholics. The revealing reason for the Dutch difference is that the slaves in the Dutch colony were forbidden to belong even to the religion of the masters and later when the laws against the Catholic Church were lifted they became Catholics.

In the French colonies the Church works among a people who are predominantly Negro and slave in tradition, but Catholics, and the upper-class whites are also Catholics or at least have the Faith in their background. In Haiti the people are all Negroes and nearly all Catholics but they broke sharply and bloodily with the slave tradition. In the Spanish islands, the minority are Negroes but not Negroes of so marked a slave tradition, and white and black are Catholic.

In some of the islands Negroes and whites are not so much races as separate classes, almost like Hindu castes. Fortunately most of these are the British predominantly Protestant islands, although in the Dutch islands the lower caste is Catholic. The French colonies do not draw the color line so sharply, but they are colonies and their ruling class are whites usually from France, and a native culture is hard to develop. In Haiti the situation is altogether different; for here are self-ruling Negroes. In the Spanish islands the situation is also different; they have more of a democratic history and present practice.

In the British and Dutch islands, even where the masses of the people are Catholics, Catholic culture has therefore a slow up-hill road to travel. It is not only that the Catholics are Negroes, not long, as cultures go, out of savagery or barbarism. It is not only that under the best of circumstances long generations are needed for any people to become integrally Catholic and that savage and barbaric practices linger in the West Indies, as they did, for example, during the early Middle Ages. Besides, in the British and Dutch islands the Negroes were all slaves. Still more, they are treated now as a subject people, and as if they were perpetually and universally degraded. Under such conditions the culture-forming rôle of the Church is narrow and restricted and slow in its effects. Leave out of the foregoing the belief in the perpetual subordination of the former slaves, and the difficult rôle that is met in the French colonies is indicated.

It is in the Spanish islands and in Haiti that the greater hopes lie. The Church has more freedom to bring its whole spirit to bear upon all the people, white and black. That does not make their present work less difficult. But it makes it different. And it makes the hopes greater and victory closer.

Indeed the present work is often harder by reason of the freer mingling of two levels of civilization or, as in Haiti, because all the people are not long out of Africa and slavery. The lower civilization and the pagan and slave tradition in the Negro part of the background influence the whole spiritual and cultural structure of Haiti and the Spanish islands.

The Spanish islands are, at any rate, facing the problem of how two races can live together and do some considerable degree of justice to the less equipped race, and Haiti is facing the problem of creating a distinctly Catholic Negro culture. Difficult as the work of the Church becomes under these circumstances, its rôle is one of the most dramatic in the world today.

To avoid misunderstanding, let it be said that the intermingling of the blood of the races is not here under consideration. The criterion is that the Negroes should have all rights and not only not be a pariah caste but receive all of the gifts of the Church

and of civilization and be able to contribute their own good qualities to the changing culture of their countries.

The Church by its own normal every-day life has exercised a powerful influence in this matter all along. The Dutch Calvinists, for example, who forbade slaves to belong to their religion did so because they did not have the Catholic belief in an all-redeeming Lord. The British slave-owners were infected with much the same Calvinist exclusiveness and with a nationalism all their own. Bad as the French slave owners were in Haiti—so bad that while they did not forbid the baptism of slaves they tried to forbid much religious training—they trained up an elite among the Negroes, who afterwards turned against them. Spaniards were far better, granting all their sins. For Catholics, in spite of their sins, do not consistently succumb to racialism, and the Church, even when its representatives are neglectful, gives its ministrations to everyone. The inevitable outcome is that white and black know themselves brothers. Fundamentally this is what has made the Spanish and French islands different from the Dutch and British and which makes us put our hope in them now for the construction of civilization and for leadership in the West Indies. The Church has taught white and black and still teaches them that they are all brothers, all struggling together and all able to get from the same God in the same Church the same helps to make their individual, family, economic, civic, intellectual and recreational life become means of the good life here and hereafter.

This lesson is taught in the ordinary life of the Church in the parishes and in the families. The islands are still under-manned; vocations at home are still too few; concubinage is still large; superstition is still wide-spread, e. g., the voodoo in Haiti and the presumptuous reliance upon some saint or local madonna; many of the men still think of the Church as good for women and children all the time and good for men on their death-beds; the poverty of the people restricts morality and religion. New evils have been introduced. Formal spiritualism has in some places superseded the informal superstitions. Some of the Holy Roller sects have made degrading inroads. In Puerto Rico, the coming of the United States has convinced a few of the intelligentsia and a scattering

other few that ordinary Protestantism is a good religion to live in and even a few that it is good to die in. The terrible exploitation of the modern plantations, the growth of the artificial cities and the depression have created new problems.

But there is no doubt whatsoever that the Church is better prepared and is more active than even ten years ago. Whether it has moved faster than the speedily changing circumstances is another question and difficult to decide.

The writer visited Puerto Rico in 1924 and again in 1935 and has since then talked with bishops, priests, and others from there; and I have talked with men whose memory goes back to more than a generation and whose family traditions go far back in Puerto Rican history. The key failure is still the lack of enough native vocations, a key failing because it is indicative of so much more. Too much of the human and financial means of the religious care of the people come from abroad. But that is a passing phase. For certainly the primary life of the Church in Puerto Rico is far richer and deeper than a generation ago. The ordinary day-by-day ministration of Mass and the sacraments through central parishes and outlying missions and stations is far ahead of what it ever was.

In the Dominican Republic twenty years ago the Church was used chiefly as the final arbiter of the turbulent politics of the country; when the politicians could do nothing they turned to the archbishop to fill *ad interim* presidencies. That did, indeed, show their respect for the Church. But it also deflected the life of a Church that was never given to us merely to fill occasional presidential offices with archbishops. Last spring a great regional Eucharistic Congress was held in Santiago de los Caballeros. Besides the public veneration of Christ in the Blessed Sacrament, tens of thousands of people received Holy Communion. That meant a great step towards far-reaching changes in the daily habits of the people.

Anyone, too, who has ever in the dark of an early Sunday morning in Haiti been awakened by the muffled sounds of a multitude moving on their way to early Mass, or anyone who has seen the devotion at a great Mass on a national feast day, or anyone who has seen the proprietary love of a village for their village church

and the dignified friendliness of the people on the roadside, knows, granting all the evils, that in Haiti a new and Catholic culture is on the march.

To think of this life of the Church as converging only upon the relations of white and black is, of course, wrong. It influences, for example, the white hill-people of Puerto Rico whose contacts with Negroes are few. It reaches into the mind of the upper-class whites and Negroes of the islands. It is a general cultural influence. But in the environment of the Spanish islands one of its chief cultural purposes is to help white and black to build a better civilization together. In Haiti, the life of the Church is the hope of that Negro, predominantly peasant and still primitive, republic.

There has all along been a high barrier in the way. It is a white creation. It is the dominance of plantation agriculture, and all that has gone with it, in the way these peoples make or do not make a living. How important the plantation can be is known from the fact that slavery accompanied the first plantations and determined whether the islands should be Negro. The new plantations of the Spanish islands and the individualism that has come with the new plantation agriculture provide almost as great a barrier to the life of the Church as slavery itself.

An analysis of why plantation commercialism is so bad is not in place here. But its effect is tragic. As to the masses of the people, it makes them poverty-stricken, casual and intermittent workers getting degrading wages and living in degrading conditions. Religion, morals and the culture of the people are pretty effectively blocked. In Puerto Rico and Cuba and in the Dominican Republic it curses both whites and blacks. Throughout the rest of the islands, except Haiti, which again is an exception and almost entirely lacks plantations, it curses the blacks. An even worse effect is its spiritual corruption of the upper-classes, both white and Negro, by having given to them the settled conviction that greed is the law of life and the selfish use of knowledge the secret of progress. The upper-classes in the West Indies have not, themselves, profited much by this new dispensation. Foreigners, and not the natives, have become the chief owners of their countries. But it was their own upper-class who turned their backs on their people

and on their own religion in creating plantation commercialism. They, no doubt, thought they were helping their people; that, at least, was the argument presented to them and they spoke of it. Their treason in that respect was a treason by indirection. Their treason to their religion has, however, been deliberate.

It was not exactly like the treason of their Catholic brothers in Europe who took up with the same heresy. They did not positively persecute the Church. In personal life they were more indifferent and they still hold themselves to be Catholics. But they have restricted the purposes of the Church, particularly in education and in an influence upon anything that might retard the growth of individualism. No doubt some of the religious indifference of the men of the Spanish islands goes back to the eighteenth century, and some of it is a by-product of the soft tropics and of the white-Negro mingling of cultures. But only the nineteenth and early twentieth century adoration of progress-through-greed could produce so typical a man of his time as that politician of one of the islands who announced his creed in a political speech, thus: "I am a Liberal; I am a Mason; I am a Catholic."

When ordinary people in a country are corrupted by facts and the middle and upper-class by dreams, Church and people are in a bad way. And there are hardly any worse places on earth for individualism to pierce than the farming islands of the tropics among peoples of a Negro, Spanish and Catholic heritage. For in no way and for no length of time can they ever make a go of it. The life of the Church and the slow development of a good native culture languish.

Education became distinctly secular under this influence. Religious education is not positively vetoed. They merely establish instead a system of education that leaves God and the Faith of the people out, and the people are so poor they cannot support their own schools. Politics are made the politics of greed and the individual is left unprotected. The intellectuals become rootless and dilettante; for the social system they create is that of peoples whose life is owned abroad, whose products are sold abroad and who consume goods made abroad, all in the name of progress under

the banner of greed. Their educated middle-class have little work for either a living or self-development.

The Spanish islands are now questioning this social system. Yet to the Church, which they rejected in introducing it, they are still indifferent and they still repeat old canards against her which were invented decades ago. All during the life of the modern plantation system the Church has been put to one side. It still is.

Cuba and Puerto Rico were seized most by this mania for the plantation and the individualism that went with it. The Dominican Republic came late on the scene and has few plantations, and in Haiti plantations have been rigorously excluded except for the short period of American occupation. Yet in both Santo Domingo and Haiti there is something of the spirit of the old individualism, including its anti-Catholic elements, and of course, as everywhere, a good deal of plain unrationalized greed.

Yet in Puerto Rico Catholic parish schools exists where there is money enough to support them—usually money that comes from the United States. Girls' academies, one girls' college and one boys' boarding school flourish. There is a growing Catholic Club at the University even though the University itself still represents the old secularism of the nineteenth century.

In Santo Domingo there are many Catholic schools for boys and girls, and the Salesians have established a trade school and are establishing an agricultural college with the help of the government.

In Haiti there are a great many schools. Some 150 brothers are teaching together with some twenty-five priest-teachers. Many of the towns have brothers' or sisters' schools. The system of schooling is as yet inadequate but it is good. The Salesians conduct the National School of Arts and Crafts.

In Cuba the Jesuit college of Belem has not only, over a long period, educated many. During the time of the closing of the University, it took on new importance. There are a great many other schools. The American Augustinians have conducted a college in Havana for a generation.

An essential step, beyond better parish life and more care for education, has also been taken in some places. In the Dominican Republic, the lay organization, Catholic Action, has been

formed. In Puerto Rico, the Holy Name Society serves the same purpose. Haiti, chiefly a peasant country, has a Catholic daily paper, is increasing its agricultural training and has established Catholic Action. In still tormented Cuba some of the leaders are thorough Catholics and are trying to reconstruct Cuba according to Catholic ideals.

Strangely, in one important respect, more is done in American-ruled Puerto Rico than elsewhere. One of the Puerto Rican formulators of the present struggling program of reconstruction showed the writer his own carefully underlined copy of a report on Puerto Rico issued by the Catholic Association for International Peace and told me it was his chief guide. The National Catholic Welfare Conference made a special study of Puerto Rican economic life and presented recommendations. The Bishop of Ponce, time and again, has flayed the exploitation of the plantations. The Redemptorists by organizing industries and helping to protect wage labor have done an extraordinary service.

Yet the work is difficult. For the fact is that, in the present stage of development, the West Indies are still uncertain of themselves. That the republics of Haiti, Santo Domingo and Cuba are still subject to intermittent dictatorships is a sign of the instability of their cultures and of the primitive work the Church must still undertake.

But, like the rest of the world, the economic system of the West Indies has collapsed and like the rest of the world the West Indies are hunting for the reason why and for something different. Communists are, as yet, few, even in Cuba. Fascists are still fewer. Both however can grow. But it would seem that neither of these will grow, and that neither will these countries merely languish. The Church will assert her rôle of influencing directly and forthrightly this sphere of life from which she was long excluded. Certainly the opportunity is here.

With the Church more active than for a long time and with the necessity plantation islands are under to change their way of life, it appears that the Church is entering upon better days in the West Indies. The next step is, it seems, to make known the social teaching of the Church in the network of lay organizations which

are already being organized. That cannot help but strengthen the more elementary ministrations of the Church, its educational system and its now tenuous hold upon the professional classes. For it will show the importance of the Church as the creator of a culture true to the native hopes and desires of the West Indies themselves. West Indians see the Church as their hope and salvation in the next life. They do not yet see it as their hope and salvation also in this life. In our generation it appears that the Church has the opportunity to make them see it and the writer thinks that it is on the verge of so doing.

The nature of the Church's answer will apply directly to the Negro-white issue; for by its very nature it will rely not alone on the middle and upper-classes, both white and black, but upon the poor, both black and white. Any solution applied in the plantation islands will not directly apply to Haiti or to most of the Dominican Republic. But the principles and spirit will help to guide them in the organizing and planning of their own small farming.

One great block in the way of the Church's life in the West Indies and of the growth of a sound culture is precisely this issue of whether plantation commercialism is to rule the islands any longer and what is to take its place. By acting, Cuba, Santo Domingo and Puerto Rico can furnish a solution to the problem of how whites and Negroes can live side by side in full prosperity and in a unified culture as well as in the peace in which they have always lived. Haiti can show herself not only a black and peasant Republic but a prosperous and cultivated one.

As the island Republics and Puerto Rico act they will give the incentive to all the rest of the West Indies from the Bahamas and Jamaica to Trinidad and the Dutch islands.

Because the United States has so much influence upon them, through both our government and our citizens, Catholics in the United States should be on guard to prevent any action, and end any action already taken, that hampers the free and Catholic development of a culture native to the West Indians themselves. We should carefully and as wisely as possible help everything good, and particularly help the Church in the West Indies to fulfil its rôle.

Whether we want it or not, we and the West Indies are tied together. I know that we have not solved our own problems and in offering our help we should have a becoming modesty. But after all, any people need outside help and we can help some. We are the nearest to them, and our government and private organizations and individuals are proffering advice and services all the time. Catholics can give a special help. We can understand them better than anyone and, if we are brave enough to go through with our principles in helping them and not be so foolhardy as to expect changes over night on any huge scale, we can be of tremendous service.

RAYMOND A. McGOWAN

THE CATHOLIC CHURCH IN COLOMBIA *

I

COLONIAL ERA

The position of the Catholic Church during the Spanish conquest of Colombia corresponds in general to that of the Church during the conquest of the rest of what is known today as Latin America. The spirit of religious faith which had been a determining factor in the reconquest of Spain from the Moors remained an integral, if frequently misinterpreted and abused, element in the Iberian spirit that brought large sections of the New World under the vassalage of the King of Spain.

It is frequently asserted that to legalize the right of conquest, the Spanish monarchs applied, in 1493, for a bull from Pope Alexander VI, who thereupon confirmed " the claims of the sovereigns to the possession of the lands discovered or to be discovered in the western ocean," and later traced the imaginary line west of the Azores to prevent conflicts that might arise from conflicting claims of the Spanish and Portuguese.[1] The fact, however, is that the Pope, far from legalizing the so-called right of conquest, acted merely as a temporal arbiter in dividing the Spanish and Portuguese spheres of discovery and activity. The only right which he conferred upon the Spaniards was that of carrying the Catholic faith to the lands which they might discover.[2] In Spain itself, the justice of establishing Spanish rule and of the manner in which it was variously accomplished was hotly discussed by leading theologians and canonists, with important dissenting voices; and it was commonly agreed that infidelity was not a justifying cause for making war upon a people or reducing them to subjection. The latter objectives were conceived by the conquerors themselves, who pro-

* Paper read at the Twentieth Annual Meeting of the American Catholic Historical Association, December 29, 1939, Washington, D. C.

[1] Thus Henao, Arrubla-Rippy, *The History of Colombia* (Chapel Hill, 1938), p. 3.

[2] Cf. Joaquín García Icazbalceta, *Biografía de Fr. Juan de Zumarraga* (Madrid, 1929), p. 190.

ceeded to sanctify their advances by invoking the name of Holy Mother Church.

Thus when Alonso de Ojeda landed at Cartagena in November, 1509, he advanced towards the Indians, and ordered read in Spanish a document announcing the chief articles of the Christian faith and the alleged jurisdiction of the King of Spain over these regions. If submission to these terms was not manifested, the natives were warned, " I will enter your country by force, I will carry on war against you with the utmost violence, I will subject you to the yoke of obedience to the church and the king, I will take your wives and children, and will make them slaves, and sell or dispose of them according to his majesty's pleasure, I will seize your goods, and do you all the mischief in my power, as rebellious subjects, who will not acknowledge or submit to their lawful sovereign." [3]

These threats, however, were not in line with the general policy of the Spanish monarchs. In conformity with the *encomienda* [4] system, the Indians were not to be enslaved, but were to be entrusted to the protection of the conquerors and given moral and religious instruction in payment for their services. When, in spite of legal safeguards, the Indians were subjected to enslavement, heavy burden bearing, and deadly work in the mines, it was the clergy who called attention to the situation and succeeded in having enacted the "New Laws" in November, 1542, which insisted upon the status of the natives as free subjects of the King and reaffirmed the obligations of those entrusted with land grants from the Spanish crown to care for the civilization and Christianity of the Indians under their care.

During the disputes which arose among the conquerors, because of conflicting claims and jealousy, the good offices of the chaplains were sought in mediation, and when the first bishop, Fray Juan de Quevedo, O.F.M., came in the expedition of Pedrarias Davila, in 1514, as a member of the governor's staff, he found himself repeatedly obliged to intervene in this respect. Pedrarias had, moreover, received instruction from the Council of the Indies "to hear

[3] William Robertson, *History of America* (2nd ed., London, 1778), I, pp. 444-446.

[4] Cf. L. B. Simpson, *The Encomienda in New Spain* (Berkeley, 1929), *passim*.

the bishop and priests who, with less passion and less hope of getting profit from the Indians, would be more impartial."[5] The compassion of the clergy towards the Indians, whom they came to convert and civilize, and their unyielding opposition to the measures of cruelty frequently used by the conquerors against the natives, were the first source of strained relations between the Church and the State and led in many instances to open hostility between the governors and the bishops.

Nevertheless, the work of evangelization went on with remarkably fruitful results. In large part, this success was due to the energy and unselfishness of the missionaries who were sent to the territory. The work of such men as Fray Tomás Ortiz, O.P., Protector of the Indians, who labored in the region of Santa Marta from 1529 to 1591, of Father Domingo de las Casas, first cousin of the famous Bartolomé de las Casas and celebrant of the first Mass at Santa Fe de Bogotá, on the day of its founding, August 6, 1538, of St. Luis Beltrán, O.P., who worked among the Indians of Tenerife, Cipacua, Pelvato, and the Sierra Nevada of Santa Marta for seven years, dating from 1562, and of St. Peter Claver, S.J., who worked among the Negro slaves of Cartagena, from 1610 to 1654, and baptized more than 300,000, could but establish the deep roots of a faith which time has confirmed.

The first episcopal see, established in Santa Maria la Antigua, Darien, was later transferred to Panama, when Pedrarias Davila refused to submit to the council of Darien. The Dominicans erected their first mother house in the convent of San Antonio at Santa Marta, in 1529, and when the local church was erected into a cathedral by Pope Clement VII in 1531, Fray Tomás Ortiz, O.P., was named its first bishop. Cartagena was made a bishopric, and another Dominican, Fray Tomás de Toro, was consecrated and took possession at the end of 1534. By decree of 1546, a diocese was established in Popayán. Santa Fe de Bogotá was created an archbishopric by a bull of April 11, 1563, and the Franciscan, Fray Juan de los Barrios, was made its first head.

From these centers, the various orders and numbers of the secular clergy made their way through the forests and mountainous coun-

[5] Henao, Arrubla-Rippy, *loc. cit.*, p. 80.

tries, preaching Christ to the Indian tribes, the vast majority of which were still in a stage of savagery. Thus, by 1626, the Dominicans had founded 180 villages radiating from Tunja, Popayán, Pamplona, and Santa Marta. The Franciscans had brought 500 villages under instruction, and 80,000 Indians had been converted by these religious alone.[6] In the time of Fray Juan de los Barrios, more than 400 churches were built, of which 300 were erected in Indian villages, contributing enormously, not only to the protection of the natives and their moral development, but to the organization and formation of the Colombian nation as well.

At the same time, the foundations of formal education and higher culture were laid by the initiative of the Church. In 1563, the Dominicans founded the first school of grammar in Santa Fe de Bogotá and later on, that of philosophy. Wherever monasteries were erected, instruction in the theoretical and practical arts was given. The elements of religion, Spanish, reading, and writing were taught the Indians in free elementary schools, and grammar, theology, and art were taught in the Dominican and Franciscan convents at Vélez, Cartagena, Pamplona, Popayán, and other centers. The Jesuits arrived in Santa Fe in 1590 and began at once to devote themselves primarily to the education of the Indians. In 1605 they were placed in charge of the important college seminary of San Bartolomé in the capital, which they retained while developing numerous centers of learning throughout the country, until their expulsion in 1767. From this college and that of El Rosario, founded in 1653 by the Dominican fathers and later placed under the charge of secular priests, have proceeded many of the most distinguished scholars and heroes of the country.

Although there was considerable literary as well as artistic activity in Colombia in the seventeenth century, it was not until 1738 that the first printing press was installed in Santa Fe by the Jesuit Fathers. From the beginning, notable contributions were made by such writers as Father Juan de Castellanos, who began to write in 1570 and has left his poetic histories *Elegies of Illustrious Men in the Indies* and *History of the New Kingdom of Granada.* The nun Francisca Josefa de la Concepción, or Mother Castillo,

[6] *Anuario de la Iglésia en Colombia, 1938* (Bogotá), p. 25.

who was born in Tunja in 1671 and who died there in the convent of Santa Clara, in 1742, has been ranked as one of the greatest writers of her era, remembered principally for her *Afectos Espirituales* (*Spiritual Treasures*). Important records have been left also as a result of the Botanical Expedition, carried on under the direction of José Celestino Mutis, from about 1780. In the field of medicine, anatomy, physics, natural history, and chemistry, Mutis and Doctor Miguel de Isla have been regarded as the outstanding pioneers.

During the colonial period, as an era of construction, the relations between Church and State were generally cordial and satisfactory. The tithe (*diezmo*) was originally collected by the Church, but this assessment for the support of religion was later made by the Crown, with some exceptions for the special needs of the cathedrals and of divine worship. The high regard which the Crown maintained of ecclesiastical administrators was exemplified in 1779, when Doctor Antonio Caballero y Gongora, formerly bishop of Yucatán, Mexico, came into the double office of Archbishop and Viceroy of the country. While showing himself a vigorous executive in promoting the wealth and civil security of the country, Caballero y Gongora made important and enlightened efforts in advancing the missions and education, even drawing up a reformed plan of studies so that "the useful exact sciences should be substituted for those of a merely speculative nature, in which hitherto time has been wasted."[7]

In general, it may be said with the historian Groot, in respect to the colonial era of Colombia, that, "Besides the Laws of the Indies issued in favor of the Americans, there are a prodigious number of royal orders and edicts the purpose of which is to protect the Indians against the excesses of the Spanish people. . . . The government of the King on making the natives its subjects tried to preserve so far as possible their character of national dignity . . . it provided for the education of the sons of the natives so that these, once well educated, might spread among its subjects, more efficiently than the Spaniards, the light of the Gospel and social

[7] Henao, Arrubla-Rippy, p. 178.

morality."[8] This meant, of course, a practical cooperation of Church and State.

A tremendous set-back, however, was given to the civilization and culture of the country in 1767 when the pragmatic sanction, dated February 27, of Charles III ordered the expulsion from all the dominions "of Spain and the Indies, the Philippine Islands, and others adjacent, of the regulars of the Society of Jesus, priests as well as coadjutors or laymen who may have taken the first vows, the novices who may wish to follow them, and that all the temporalities of the Society in my dominions be seized."

All the Jesuits were placed under immediate arrest, stripped of everything except immediate necessities, and apart from a few in poor health, who were left as prisoners, were taken to Cartagena and shipped to Europe. More than 187 Jesuits were exiled, the property of the Society was confiscated by the viceregal government, and their fourteen colleges, with an enrollment of about 5,000 students had to be abandoned. Their missions, built up at the cost of a century of toil, particularly in the territory of the Meta and the Orinoco River fell into decay, and the farms which they had brought under cultivation were deserted. No reason for this cruel and disastrous act can be offered except that of the anti-Christian and rationalistic spirit of the councillors who prevailed upon Charles III. It was not until 1815 that the Jesuits were allowed to return to Spain and its possessions, by order of Ferdinand VII.

The end of the colonial period witnessed the crystallization of the Colombian nationality, in the general characteristics, assets, and problems which are now recognized as distinctive. The Archbishop Viceroy, Caballero y Gongora, estimated the population of the colony at 1,492,680, based on a necessarily inaccurate census report. By this time, the Spaniards had definitely established themselves in the larger cities and as the masters in a feudal system on a high cultural plane. Unfortunately, the Spaniards retained a proud disposition against manual trades and labor, which has to a large extent prevented the growth of a vigorous yeomanry

[8] J. M. Groot, *Historia eclesiastica y civil de Nueva Granada* (Bogotá, 1889), p. 316.

and has divided society into definite castes, largely racial in character. Thus, besides the Indians who came to settle in small villages around the peaceful figure of the missionary or carried the burden of the colonial plantations and mines, there arose types of mixed breeds, including the *mulatto*, or black-white, the *zambo*, or Negro-Indian, and the *mestizo*, or Indian-white mixture. Large sections of the forests were, and still are, inhabited by untamed Indians, many of them cannibals or the descendants of cannibals, estimated as late as 1918, to number 130,000. In addition, there was the problem of the Negro slaves imported in large numbers from Africa and treated as little better than dogs.[9] These differences and the continued deplorable conditions of large sections of the plebs create the social problem of today.

The great initial impulse given to education gradually settled into something of a supply to meet the demand and the immediate capacities of the different ranks of society. As a result higher education continued to flourish for the limited few; and the lower classes, the Indians, Negroes, and mixed elements, were contented with what was deemed sufficient for their labor and their state. Very little provision was made for the education of women, the girls' school, *La Enseñanza*, at Santa Fe being one of the few institutions of importance of this kind and this not established until late in the eighteenth century.

To all classes, however, the Catholic Faith was a profound and cherished reality. The Church was the center of art, of education and uplift, of consolation and recreation. The Spanish missionaries did their work well.

[9] "Certainly below the Indian in the social scale is the Negro, the descendant of the imported African slaves. Idle, vain, superstitious, cruel, cunning, and brutal, it seems no libel to describe the Negro of Colombia as one of the lowest types of humanity. . . . He, unlike the savage and the cannibals of the eastern forests, shows no signs of dying down before the advance of civilization. He perpetuates his evil qualities to his children of the full blood and transmits them to those of the mixed blood." F. L. Petre, *Republic of Colombia* (London, 1906), p. 89.

II

ERA OF INDEPENDENCE

While there were pronounced differences of opinion amongst churchmen relative to national independence, at no time was the movement a product or manifestation of hostility against Catholicism. The origin of the revolution is to be found rather in the fact that, due to the direct dependence of the Spanish colonies upon the King of Spain as the property of the monarch, the peoples of the New World found themselves tied personally to the fortunes of the King rather than to the Spanish nation. When, therefore, Ferdinand VII was deposed and substituted by Joseph Bonaparte in July, 1808, the first action in the colony was to declare fidelity to Ferdinand and to denounce the usurper. The natural alternative would have been independence. As Camilo Torres declared, "If Ferdinand VII does not exist for us, if the ties that held us to the metropolis are severed, in that case sovereignty, which resides essentially in the mass of the people, is resumed by it and it can be vested in whomever the people may desire, and administered as best suits their great interests."[10] This was the same attitude as that maintained in Mexico.

In Spain, the implications of these principles were soon recognized, and a junta of patriots, opposed to Bonaparte, hastened, on June 22, 1809, to declare the Spanish colonies in America an integral part of the Spanish kingdom with the right of sending deputies to the central committee. This gesture, however, was viewed with suspicion in the colonies. The citizens of Quito declared their independence of the Spanish officials and pledged their loyalty only to Ferdinand VII; the convention of Santa Fe de Bogotá, held in September, 1809, with churchmen as well as civic officials and prominent citizens, was unable to come to a decision.

During this hesitancy, the tribunal of the Inquisition issued a decree excommunicating all who retained seditious documents from Quito. The viceroy threatened the death penalty for such offenses, and leaders accused of revolutionary designs were imprisoned. If Spain had been willing to grant a reasonable ratio of representa-

[10] Quoted from Henao-Arrubla, p. 247.

tion to Spanish America at this time, it is probable that the rich colonies could have been saved for the mother country.[11]

This act of the Inquisition can hardly be regarded as more than a political gesture. When, after July 20, 1819, the Supreme Council of the New Kingdom of Granada assumed control of public affairs, Don José de Acevedo y Gómez, the presiding officer, took an oath to support the Constitution and defend with his life the Roman Catholic religion, Ferdinand VII as against the usurper Bonaparte, and the country's liberty. This same oath was taken by leading churchmen, including superiors of monasteries and rectors of colleges. The installation of the congress was marked by the ringing of bells in all the churches and a solemn Mass in the Cathedral of Santa Fe. The Confederation of the United Province of New Granada, signed in November, 1811, laid down the principle that the Catholic religion was to be preserved.

The first province to declare absolute independence from Spain was Cartagena, on November 11, 1811. While the tribunal of the Inquisition was extinguished and its instruments of torture publicly burned, the ecclesiastical council took the oath of independence, and the Te Deum was sung in the Cathedral. The bishop of the diocese did not take this oath, but he declared that he would do nothing contrary to the independent government.

This is not to assert that churchmen were universally in favor of the revolution and independence. It must be remembered that the bishops had owed their appointment to the patronage of the King of Spain, and many of the clergy were fearful of the outcome of the experiment in independence. The earthquake of March 26, 1812, in Venezuela appears to have been regarded by many persons as a warning of Providence against the movement, and priests of royalist sentiment took the occasion to denounce the patriots of independence. It was in connection with one such demonstration that Bolívar braved the fearful crowds and drew a royalist priest down from his pulpit.

Nevertheless, the sessions of the constitutional convention of Cundinamarca were begun with the hymn *Veni Creator Spiritus,*

[11] Spanish America was to have 12 deputies in the Central Junta of Spain, as against Spain's 36.

and on July 16, 1813, the declaration of absolute independence, even from Ferdinand VII, was issued, " in the name of the people, in the presence of the Supreme Being, and under the auspices of the Immaculate Conception of Holy Mary, our guardian saint." [12] On July 20, the third anniversary of the revolution which had recognized Ferdinand VII as sovereign, Cundinamarca, following the example of Cartagena, marked its independence with a religious ceremony in the cathedral, after which the civil and ecclesiastical officials took the oath.

During the reconquest of the country under the cruel régime of the Spanish general Pablo Morillo, clergymen were again to be found in both parties. It was a priest, Juan Manuel García de Tejada who edited the government paper, the *Gazeta de Santa Fe*, on the orders of Morillo. On the other hand, 95 patriot priests, including the governors of the archbishopric, were obliged by the Spaniards to leave the capital and go into exile, and their property was confiscated.

During these years the church of New Granada was without an archbishop.[13] Juan Bautista Sacristán had been appointed to the see in 1804, but he was unable to arrive at Cartagena until 1816, at the height of Morillo's rule. He at once directed a protest against the latter's tyranny, but without avail, and remained in Guaduas until Morillo left Santa Fe. The spirit of this prelate is shown in his reply to a royalist who accused a priest of having participated in a junta of 1810. "In such crimes," he said, "many have been involved in these days, and among the criminals you may count Juan Bautista Sacristán, who was a member of one of the juntas of Spain." [14]

[12] Henao-Arrubla, p. 224.

[13] The " Kingdom of New Granada " was the official designation of Colombia until the achievement of Independence. Its capital, Santa Fe de Bogotá, is today known simply as Bogotá. New Granada, under its own *audiencia*, was part of the Viceroyalty of Peru until 1718, and in 1751 was made a separate viceroyalty. In 1811, " The United Provinces of New Granada," including Venezuela and Ecuador, were proclaimed by the revolutionists. In 1829, these two provinces seceded. Two years later Colombia became " The Republic of New Granada; thirty years later, " The United States of Colombia "; and after the centralizing constitution of 1886, " The Republic of Colombia."

[14] Henao-Arrubla, p. 306.

The patriotic spirit which animated the Church generally during the struggle for independence continued as an active and leading force after national independence was attained. The ecclesiastical council of Bogotá, for example, contributed a part of its income to the depleted civic treasury, and the Secretary of the Interior declared: "The cause of liberty has become synonymous with that of the clergy, whose sacred dignity the Spaniards abused. The ministers of the sanctuary beheld themselves treated with indignity, thrown into prison, treated like criminals, and finally deported. It is now a duty for them, and a sacred obligation, to support the independent government which protects them, which causes their privileges and exemptions to be preserved, and from which they must not fear the injuries and insults of the past."[15] This confidence was further justified when in April, 1820, the Franciscan order presented a public defense of 14 propositions supporting the justice of independence.

The following year (1821), the government established official relations with the Holy See, appointing Doctor Ignacio Tejada as minister plenipotentiary, to arrange for the filling of vacant bishopries, to sign a concordat for the division of dioceses and the appointment of bishops. In 1824, the republic declared itself heir of the right of patronage formerly exercised by Spain in the appointment of ecclesiastical offices and presented its candidates for the vacant episcopal sees. Tejada, however, was not received officially for some time, and it was not until 1827, after long negotiations, that Pope Leo XII agreed to preconize the archbishops of Bogotá and Caracas and the bishops of Antioquia, Cuenca, Quito, and Santa Marta. Although Colombia was the first of the Spanish-American nations to be recognized as independent by the Holy See, this act was delayed until 1835. The new bishop of Bogotá, Doctor Fernando Caicedo y Flórez, who had been imprisoned and banished by General Morillo under the Spanish occupancy, took possession, on March 19, 1828, of the metropolitan See of Santa Fe de Bogotá, which had remained vacant since the death of Archbishop Sacristán in 1817.

[15] *Ibid.*, p. 416.

In spite of continued civic disorders, substantial progress in public education, principally under the direction of the Church, was made during this time. According to the President's message in 1834, there were in Colombia over 500 primary schools with an enrollment of 17,000 students of both sexes. The universities of Bogotá, Caracas, and Popayán, and 18 public and private colleges in the provinces numbered some 1,700 students. At the same time every effort was made by ecclesiastical authorities to cooperate with the government, even at the risk of misunderstanding in certain quarters. Thus when the Congress, under President José Ignacio Marquez, on the suggestion of the Bishop of Popayán, moved to suppress the almost deserted monasteries of San Francisco, La Merced, Santo Domingo, and San Augustín in Pasto, in 1838, the people, under the impression that religion was being attacked, mutinied against the order and demanded its countermand. Sensing a political undercurrent in the uprising, the Archbishop of Bogotá, Doctor Manuel José de Mosquera, addressed a pastoral letter on July 17, declaring: "It is not possible for us to look with indifference upon the invoking of religion as a pretense for disturbing the peace and refusing the obedience due to national authorities. In no case may revolutionary acts be justified by religious pretexts...."[16] Actually, the revolt was sponsored by the defeated presidential candidate, General José María Obando, who now proceeded to call himself "Supreme Director of the War in Pasto, General-in-Chief of the Army, and Protector of the Religion of the Crucified." This group later became a nucleus of the Liberals who persecuted the Church in the eighteen fifties.

At the conclusion of this affair, which ran its course in a disastrous civil war, a law was passed, in April, 1842, to foster missionary colleges, and the following month the President issued a decree asking the Society of Jesus to return to the country to take charge of the education of youth and of the missions. The first of the Jesuits returned in 1844 and established colleges in Medellín and Popayán. About this same time, Mariano Ospina, one of the cabinet members, drew up a reform in the plan of studies, which had been inadequate and antiquated, and provided for three uni-

[16] Henao-Arrubla, p. 444.

versity districts centered in Popayán, Bogotá, and Cartagena, with the establishment of new colleges in several provinces, and of normal schools in all the provinces.

III

ERA OF LIBERAL REFORM

Up to this time, the Catholic Church and a religious conception of society seems to have been universally regarded as an essential stabilizing element in Colombia. The introduction of Bentham's doctrines, however, the spirit of the revolutionary movement of 1848 in France, and the influence of Socialist writers, now began to introduce a note of secularism and intellectual revolt. The party in power came to be known as the Conservatives, while the opposition, or Liberals, came to represent the more youthful and radical elements. General José Hilario López, "terror of the Conservatives," was elected President after a stormy demonstration led by artisans and radical college students. The group, known as the "Democratic Society," soon showed its character in demanding the dissolution of the Conservative Society, or "Sociedad Popular," and in demanding the expulsion of the Jesuits, who had resumed their beneficent labors both in education and in missionary activity among the Indians. In spite of vigorous protests, the pragmatic sanction of Charles III was revived, and the Society was again banished, on May 21, 1850. The following year, the Liberals in Congress, while legislating full liberty of the press and of expression, characteristically enacted intolerant provisions against the Catholic Church. Parish priests were to be appointed by the bishops only from lists of three drawn up by parish councils. Funds for public worship were placed under the management of provincial chambers. All exemptions and privileges of the Church were abolished. Civil courts were given competence over the administrations of the hierarchy. Moreover: "All religious societies or communities having as a basis for their institutes, secrecy of operation, mutual renunciation, and passive obedience shall be considered contrary to public morals and forbidden as such."[17]

[17] Henao-Arrubla, p. 457.

In large part, this anti-Catholic wave derived from the French revolution. Its intellectuals constantly harped on the social principles of the Gospel and used the name of the martyr of Golgotha so frequently, that they came to be known as "gólgotas;" but fundamentally the movement was Socialist and called for the complete dominance of the State over the Church. When the eminent Archbishop, Doctor Manuel José de Mosquera, together with other prelates, protested against these laws, he was hailed before the Liberal senate, in 1852, and banished, with the bishops of Cartagena and Pamplona. The Catholics of New York gave this courageous man their respects during his sojourn there, en route for Europe. It is interesting to note, however, that General Obando's inaugurtion as President, on April 1, 1853, took place in the cathedral.

In some ways the Constitution, ratified and published on May 21, 1853, meant a consolidation of Liberal doctrines. In other ways, it freed the Church from certain traditional inhibitions. Tolerance of public as well as of private religious cults was granted, so far as they did not disturb public peace, offend good morals, or prevent others from exercising their faiths. Later laws validated civil marriage and turned over the cemeteries to the municipal governments. Church and State were separated, and although in principle, this seemed to some observers contrary to Catholic ideals, it actually tended to free the Church from State intervention. Up to this time, the Republic of Colombia had carried on the tradition of patronage, and provincial governors continued to interfere in the appointment of bishops, in parochial benefices, and in ecclesiastical taxes.

Nevertheless, the Socialistic workers and radical intellectuals of the Democratic Party regarded the Constitution as ultra-conservative, and it was not until the election of Dr. Manuel María Mallarino that a spirit of compromise and civic serenity was reached. The power of the Conservatives was increased by the election of Doctor Mariano Ospina, for the term 1857-1861, and while the Liberals were bitterly wounded by their exclusion from the ministry and eventually resorted in 1860 to civil war, there seemed to be no objection when, early in 1858, the Jesuit fathers returned to the country, on the invitation of the administration.

As soon, however, as the insurgents triumphed in their recourse to arms, the Liberal assault upon the Church was resumed. The Society of Jesus was again dissolved. Its members were exiled, and its properties again confiscated. All properties owned by corporations or religious communities of both sexes were also nationalized, and on November 5, 1861, all convents, monasteries, and religious houses were suppressed. The Archbishop Antonio Herrán was placed under arrest for opposing these orders and ordered out of the country.

The Constitution of May 8, 1863, "child of the triumphant federal idea, the fruit of combats to strengthen liberal dogmas,"[18] established the absolute separation of Church and State and eliminated the governmental nomination of bishops. Freedom of cults was reasserted; but both the national and state governments were empowered to inspect any religious group, and religious communities were forbidden to hold real estate or property. The dominance of the secular idea and the complete subordination of the Church to the power of the State, or the essential limitation of its powers of expansion, were thus sanctified; and the Liberal movement, which had taken shape in 1848, reached its fulfillment.

It was, nevertheless, impossible that in so Catholic a country as Colombia an anti-religious idea could serve as anything but a source of constant bitterness and division or do else than impart a spirit of intolerant sectarianism to politics. It was natural, therefore, that a reaction of sentiment should take place. The first evidences appeared in a division within the Liberal party itself against radicalism. In 1878, President Trujillo urged Congress to repeal the laws which had ordered the civil inspection of churches and asked a pardon for the bishops of Antioquia, Medellín, Pasto, and Popayán, who had been forbidden the exercise of their episcopal office in 1877 and been banished from the country for ten years. Both houses of representatives, however, refused to legislate "on religious affairs" at that time. The Archbishop of Bogotá, Vicente Arbeláez, assumed office after two periods of exile and in protesting against the official exclusion of religious instruction from public education found himself in generally strained

[18] Arosemena, cf. Henao-Arrubla, p. 485.

relations with the Liberal government. At the same time he constantly exhorted the faithful to work for the reestablishment of national harmony and peace.

IV

MODERN ERA

It was not until the radicals had eliminated themselves from leadership by their continued intolerance and unsuccessful rebellion, that the moderate elements of national life were able, under President Rafael Nuñez, to secure a reform movement, based on the obvious necessity of a new Constitution. In his message to the national delegates in the capital, on November 11, 1885, Nuñez assumed a realistic view of the Colombian nation and culture and drew a careful distinction between license, as proposed by intolerant radical elements of the past, and liberty in conformity with justice and national order. Religious tolerance, he pointed out, did not mean a denial that the vast majority of the people of Colombia professed the Catholic Faith. Education should be founded "on the primary principle of Christian teaching, since this was the alma mater of world civilization," [19] and the press was to consider its legitimate scope as that of truth and light.

The bases of constitutional reform, submitted for approval to the municipal councils of the republic, were ratified by a vote of 605 to 14, and the national council was authorized to frame the Constitution itself. This document was signed by the executive on August 4, 1886, and, with some important amendments, still serves as the basic law of the land. Clearly defining individual liberties and reinforcing the principle of authority, the Constitution proceeded to reestablish national unity and to place the relations of Church and State on a sound basis of mutual independence and respect.

Thus, while freedom of conscience and worship was granted to all cults "not opposed to Christian morals" or "subversive of the public order," Article 38 of Title 3 declared: "The Roman Catholic Apostolic religion shall be the religion of the nation; the public authorities shall protect it and cause it to be respected as an

[19] Henao-Arrubla, p. 505.

essential element of the social order. It is understood that the Catholic Church is not and shall not be an established church, and it shall preserve its independence." This independence, as defined in Title 4, Article 53, included juridical personality, represented in each diocese by the legitimate prelate, with power to perform acts of spiritual authority and ecclesiastical jurisdiction without the necessity of authorization from the civil power, and also to perform civil acts as outlined by the Constitution, notably in marriage and burial. Public education, according to Title 3, Article 41, "shall be organized and directed in accordance with the Catholic religion. Primary instruction paid for out of the public funds shall be gratuitous, and not compulsory..." Articles 54, 55, and 56, of Title 4, governing the relations between Church and State, stipulated that ecclesiastics might not hold public office but might be employed in public instruction and charity. Property of the Church was exempted from taxation and from conversion to other uses. Power to negotiate a concordat with the Holy See for a more exact definition of the relations between the civil and ecclesiastical bodies was also provided.

These principles were strengthened when, on December 31, 1887, a concordat was signed with the Holy See. The juridical personality of the Church was formally acknowledged, as well as its independence from civil intervention. The right of religious orders and associations of both sexes to be constituted and governed by their own ordinances was made secure. The President of the Republic was granted the privilege of recommending candidates for vacant episcopal sees, although the right of naming the hierarchy was affirmed to belong to the Holy See. Compensation for the disamortized properties seized from the Church was also agreed upon. Education was placed under the norm of Catholic faith and morals; religious teaching was made compulsory in the schools, and the Archbishop of Bogotá was given the supervision of texts for the study of religion and morals. Catholic matrimony was recognized in its civil effects.

In this cordial atmosphere, the Church immediately resumed its constructive works of education and philanthropy. The Jesuits returned in 1886. The Salesians, invited by the government,

rapidly expanded their schools of practical arts and undertook the supervision of leper colonies. The Brothers of the Christian Schools, the Claretians, and the Lazarists also established important foundations. Hospitals, leper colonies, orphanages, and asylums were likewise established by religious congregations of women, notably by the Sisters of Charity of Tours, who came to Bogotá in 1873. In the missionary field, the Jesuits resumed their work, with government support, in the Magdalena region, the Augustinian Recollects in Casanaré and on the Pacific coast with a territory of about 70,000 square kilometers, the Capuchins in Goajira, with 90,000 square kilometers, and the fathers of the Society of Mary in the Eastern plains and in Arauca, covering some 350,000 square kilometers. The Caquetá territory, embracing 358,000 square kilometers, originally evangelized by the Jesuits until their expulsion in 1850, is now under the direction of the Capuchins. The Indians of the Chocó region are cared for by the Society of the Immaculate Heart of Mary. The Lazarists labor among the wild Paeces tribes in the prefecture of Tierradentro; the Carmelites, in Urabá. Among the congregations of women in the mission fields are the Sisters of the Presentation, St. Francis, Sabiduria, St. Vincent de Paul, Providence, and Maria Immaculada.

As a result of these activities, over 500 schools have been established for the Indians with a total of 19,000 pupils. In 1924, a congress and exhibition of the missions was held at Bogotá, revealing, perhaps for the first time, the indispensable character of these enterprises, from both a material and spiritual standpoint, in the civilization and colonization of the nation's vast outposts.

An additional convention signed in 1892 gave further proof of friendly relations between Church and State. Relative to ecclesiastical privileges, civil cases involving the Church and the clergy were not to be exempted from the civil courts, but criminal cases were to be dealt with secretly by the superior judges. The higher clergy were to be heard before superior courts, and capital offenses were to be handled by the Holy See. Cemeteries, besides those belonging to private persons, were returned to the independent management of ecclesiastical authorities, except in matters of sanitary inspection and maintenance of public order. Ecclesiastical records were to

be respected as confidential, although entries of marriages, births, and deaths were to be regularly transcribed for the proper civil authorities.

As an act of religious homage, Congress, on November 8, 1898, declared: "The republic discharges the duty of recognizing in an explicit manner the divine social authority of Jesus Christ and of giving thanks for the blessings it has received from him, and does so by means of the present law. In testimony of this recognition, as a symbol of national gratitude, and in order to perpetuate the memory of this act of Congress, through which is expressed the most firm and profound sentiment of the Colombian people, a monument shall be erected, which, with the previous accord of the ecclesiastical authority, shall be located in the Cathedral of Bogotá." [20]

In the plenary council of Latin America at Rome in 1899, the Church of Colombia was paid marked respect, and a prominent part was taken by the Archbishop of Bogotá, Doctor Herrera Restrepo. The first of the episcopal conferences of all the prelates of Colombia was held in 1908. In 1913, the first national Eucharistic Congress was held at Bogotá, on which occasion, Congress issued a law rendering "homage of adoration and recognition to Jesus Christ, the redeemer." This law was engraved in marble and placed in the basilica. In 1917, the papal representative was elevated to the rank of nuncio.

In the meantime, however, the country was to pass through another agony of civil revolt, perhaps the costliest in its history, staged by the Liberals after the death of Nuñez.[21] Sporadic movements came to a head in 1899, and it was not until June, 1903, after the loss of 100,000 lives and corresponding national disaster, that the government was able to announce the restoration of order. What the Liberals were unable to achieve by force of arms, however, they succeeded in achieving peacefully in the elections of 1930, which gave the Liberal candidate for the Presidency, Dr. Olaya Herrera, an unmistakable, honest, and peaceful plurality. A split in the ranks of the Conservatives, apparently induced by the uncertain recommendations of the Archbishop, opened the way for

[20] Henao-Arrubla, p. 517.

[21] September 18, 1894.

the change of régime. Herrera soon showed himself a man of moderation and enlightenment, unmistakably different from the bitter sectarian Liberals of the nineteenth century in Colombia.

With a Liberal majority in both houses of legislature, the administration of his successor, Alfonso López (1936-40), swung definitely to the Left, and immediately began a reform of the Constitution, notably modifying the relations between Church and State, liberty of cults, and the clauses concerning education. Article 38, recognizing the Catholic Church as that of the nation was dropped, as was Article 53, which stated the independent legal personality of the Church, and Article 55, which exempted Church properties from taxation.

Article 13 of the new Constitution embodied with changes such of the former articles as had not been entirely eliminated. This now enunciates that " The State guarantees liberty of conscience. No one shall be molested by reason of his religious opinions, nor compelled to profess beliefs nor observe practices contrary to his conscience. The liberty of all cults, which are not contrary to Christian morals or subversive of the public order, which are carried out on occasion or pretext of the exercise of a cult, are subject to the common law. The Government can celebrate with the Holy See contracts, subject to the subsequent approbation of Congress, in order to regulate, on the base of reciprocal deference and mutual respect, the relations between the State and the Catholic Church."

In Article 14, " Liberty of instruction is guaranteed. The State, however, shall have supreme inspection and vigilance over teaching institutions, public and private, in order to procure the fulfillment of the social ends of culture and the better formation, intellectual, moral, and physical, of those to be educated. Primary instruction shall be gratuitous in the State schools and obligatory as indicated by the law."

In 1936, Dr. Olaya Herrera was sent to Rome to negotiate a new Concordat with the Vatican. His untimely death robbed Colombia of a great man, who combined the Liberal and Conservative elements of the country. According to the liberal paper *El Tiempo*, his place has been taken by the ultra-Liberal Dr. Dr. Echandiá, to effect a radical change in relations.

It was inevitable, of course, that in a country 99 per cent Catholic, considerable resentment should have been stirred in Church circles by the labored abrogation of the Constitutional article which recognized the Catholic Religion as that of the nation. To this effect, the Archbishop of Bogotá addressed a letter to the president of the senate, on November 8, 1935, protesting the substitution in the Constitution of the *liberty* of non-Catholic cults for that of their *tolerance*.[22] In 1936, the divorce question came to the fore, the opinion of a Liberal sector being that it is a great blot on a civilized country like Colombia that it has no divorce. Nevertheless, it was and continues to be quashed. Obligatory civil marriage, sometimes referred to as a pre-nuptial medical certificate, is also contemplated.

In view of the dogmatic anti-Catholic position assumed by the Liberals in the past, the Church has generally aligned itself with the Conservative Party, and, through the Conservative Party, continues to fight these proposals. Nevertheless, particularly since 1931, there has not been unanimity of thought among the bishops on how their flocks should vote. As a result, the Liberals, who have in some ways become modified, are in the political saddle, and the Conservatives do not give immediate indication of returning to power. The orientation of political parties along purely political lines divorced from religious dilemmas, would, of course, be desirable. In view of the overwhelmingly Catholic character of the country and of the rapid social changes taking place in it, this objective does not seem entirely possible.

V

THE CURRENT SCENE

At present Colombia is said to be a truly Christian and Catholic country. All the outward forms of religion are observed in a way such as is possible where the whole population is Catholic. In Antioquia, for example, every home has a picture of the Sacred Heart over the doorway or prominently displayed in the hall. The Rosary is said in unison at night and also broadcast by radio. The

[22] Cf. *El Colombiano*, Antioquia, Nov. 10, 1935.

Angelus is tolled and said by nearly all at noon and evening. All holy days of obligation are also legal holidays, and civil and ecclesiastical authorities unite in celebrating public events.

To the country people and the poorer classes in the cities, the Church is the center of existence. Even where the teachings and laws of the Church are but imperfectly understood and but partly observed, as the large illegitimacy percentage would indicate, the Church is still the nearest thing to their hearts. The majority of the poorer classes have no radios, movies-going, organized gymnastics, or other means of diversion except what their own ingenuity can devise. The Church, for them, provides religious, emotional, and social outlet. They walk miles to a *fiesta*, which, with its High Mass, fireworks, brass band in the *plaza*, and attendant hilarity, is the only relief perhaps for weeks in a hard-working and monotonous existence.

What will happen to this simple pattern when the factories claim their quota, and mass production puts shoes and silk stockings on the daughters of the people, is something to think about. Colombia is making amazing strides forward in her industrialization, and the days of the pastoral life are fast disappearing. With American capital flowing in, national industries will take a big bound forward, and with the increase in factories will come the industrial employment and greater freedom of women. This must have a far-reaching effect on family life.

In commenting on the social problem of Colombia, Vicente Andrade, S.J., indicates a profound spiritual abyss between the working and the patronal classes, in addition to their vast economic inequalities. Moreover, as he indicates, "Our social legislation seems to have been designed for an industrial country, since it favors almost exclusively the worker in the city who represents a very small percentage of Colombia's laborers." Referring to the rural element, he declares, " Our people is, for the most part, a sick people. Tropical anemia and malaria drain from childhood the farmers from our temperate and hot lands. Avitaminosia diminishes the vital powers of the people of Santander. Malnutrition and alcoholic drinks render the farmer of the cold lands

an organism of easy prey for all infirmities. Syphilis and tuberculosis are making terrible havoc in all social classes."[23]

In spite of this black picture, there is a great deal of charity in Colombia. Innumerable societies, such as the St. Vincent de Paul, Ladies of Charity, Catholic Women, and Catholic Mothers, do a great work. There is scarcely a family of any means that does not have its special charity. In the past, much of this work has lacked direction, and the problem of poverty has not been attacked from the point of view of social betterment. The organization of special departments of sociology in the universities, notably the Universidad Javeriana in Bogotá, and the orientation of Catholic Action along these lines are now producing fruitful results. The paid social worker does not, however, appeal to the Colombia character and probably will not become a reality so long as the majority of the women of the middle class do not work outside their homes.

The future strength of the Catholic Church as a social force lies increasingly with the middle class, which is slowly rising and will break away from tradition more quickly than either the poor or the wealthy. The indications, therefore, call for intensified educational activity on the part of the Church. The labor of the Church in the field of higher education is demonstrated by the fact that, in its universities, colleges, and schools of practical arts, the Church provides for 57,265 students, or 79 per cent of the total enrollment in these classes. In addition, 38,803 students are listed in the enrollment of Catholic primary education, and 16,731 in missionary colleges and schools. Inasmuch as the figures are incomplete, it is probable that the total number ascends to 150,000. Of the funds allotted by the government for education, the Church receives only 2.1 per cent.[24]

Medellín is perhaps the most fervently Catholic of all Colombian cities and leads the Department and probably the country in Catholic Social Action. It has also been the most conservative, politically and socially. Until recently, it possessed but one university, the University of Antioquia, originally under religious auspices but for many years a national institution. In 1936, a

[23] *Frente á la realidad social colombiana,* in *Revista Javeriana,* June, July, 1939.

[24] *Anuario de la Iglésia Católica en Colombia,* 1938, pp. 464-467.

series of intra-mural disputes led to the withdrawal of a number of the faculty and students, and the formation, under ecclesiastical supervision, of a new university, the Universidad Catholica Bolivariana. Under an advisory board of laymen and the rectorship of the Rev. Dr. Manuel José Sierra, with the support of the Conservative Party, this university seems to be a flourishing concern, although ten years may be required for its completion, including a Workers School. This new Catholic university, together with the Pontifical Universidad Católica Javeriana under the direction of the Jesuits in Bogotá, will, in all probability, produce the leaders in Catholic thought and action in years to come.

One of the chief dangers facing the Church in Colombia today are the efforts being made by the Liberal Government to get control of education. This has been effected in the primary schools, the ones most directly under the Ministry of Education, by obliging the teachers to take new examinations. In the matter of education, there is a growing tendency in Colombia to see things from a secular viewpoint as opposed to the religious; and while cooperation can bring about a better solution, the political factors render the problem a difficult one.

It is regrettable that there are not increased facilities for the education of women. Until recently, the Ministry of Education did not permit the granting of the *bachillerato* [25] to women, and it is still very much restricted. Unfortunately, the Catholic academies are not prepared to offer the courses required by the Ministry of Education. The women of Colombia are capable and intelligent but greatly lacking in professional training and directed activities. This is evident even in the nursing profession. In many hospitals, for example, few of the nuns are trained nurses, mainly because the better classes consider nursing as beneath them and the poorer classes have not the educational background necessary or the understanding of such a calling.

The government provides free schooling for the primary grades only, and people who are bringing up families of five and six on the equivalent of 90 cents American money a day cannot afford such luxuries as higher education. The low income of the poor explains also the difficulty of erecting a satisfactory parochial

[25] Roughly equivalent to our junior college.

school system. Within the means provided by patrons, however, the Church has been extending its services to working classes at night and rudiments of learning and Christian doctrine to the children of the very poor.

A general conception of the Church in Colombia, as provided by the Annual of the Church, already quoted, includes 8,655,000 baptized Catholics.[26] There are 2,012 members of the religious orders and communities of men, and 1,397 of the secular clergy in charge of 1,691 churches. Under the Primate, at Bogotá, are 3 other archbishops, 12 bishops, 3 vicars apostolic, 8 prefects apostolic, and I superior of mission apostolic. Incorporated in their respective dioceses, are 875 parishes. In the mission region, where fifty years ago there were only savage Indians, now live nearly 520,000 civilized Catholic Colombians, as a result of the activities of 236 missionaries and 388 members of religious communities of women. In addition to the philanthropic labors of the orders of men, over 2,000 sisters care for more than 100,000 sick and orphaned in every form of beneficence.[27]

As appears from the foregoing summary, one of the alarming problems of the Church is a deficiency of vocations to the diocesan priesthood. The archdiocese of Bogotá, with one million souls, has only 177 priests of the secular clergy, while the entire republic has only 1,397, or one for 6,294 Catholics, and only 1,375 seminarians. This deficiency, together with the fact that five-eighths of the population are farmers, living apart or in small communities scattered over vast regions, makes pastoral problems and organized Catholic Action both highly diversified and difficult.

Although the term Catholic Action has been used for some time in Colombia, practical organization was not undertaken until about 1934. In the large cities, this activity has taken the primary form of education and propaganda. Every diocesan center has its bulletin, in addition to the publication *Acción*, issued by the general secretariat of Catholic Action in Bogotá. The radio, congresses, schools of propagandists, catechizing, works of charity, and organizations such as the Jocist movement which now embraces many thousands of young workers, night schools for workers, such as that

[26] Total population is estimated at 8,700,000.

[27] *Añuario cit., estadisticas sinopticas, passim.*

maintained by the Universidad Javeriana with over 500 students and 30 professors, and the spiritual activity of groups like the Catholic Action of the Eucharistic Crusade, numbering 30,000 members, are included. Rural Catholic Action is organized principally through the rural missions.

The principal objective of Catholic Social Action at present is the syndicalization of city and farm workers. In addition, notable aid has been given to workers cooperatives, such as that of Bogotá, which has 30,000 members and counts among its services and activities legal and hygienic aid, credit service, improvement of workers' quarters, and the construction of houses at low cost. The workers' circle of St. Francis Xavier, founded in 1911 by Father José M. Campoamor, S.J., has created a model section of Catholic workers in Bogotá, self-contained and extending every form of service to its 600 inhabitants in 120 houses.

In the sphere of social theory, the weeks of social action, first organized in July, 1937, in the Universidad Javeriana, have brought together the leading Catholic thinkers of Colombia for scholarly discussion and research in the leading social problems of the day. Allied with this must be mentioned the influence of 59 weekly publications, approximating a weekly circulation of 120,000 with over 4,000,000 pages of reading matter.

Monthly periodicals and the more learned journals are nearly all issued by educational institutions. Nearly every Catholic college of importance in the republic has its own review. Of first rank, comparable in their kind with the best in the United States and Europe, are the *Revista de Estudios eclesiásticos*, the *Revista Javeriana*, *Revista de la Universidad Católica Bolivariana*, and the *Revista del Colegio Mayor de Nuestra Señora del Rosario*, the latter three of general scientific and literary character. In addition, Catholic Colombia has produced a notable galaxy of writers in every field of creation and research.[28]

All of these manifestations and activities point to a vigorous Church of social consciousness and vital service, with special reference to the needs of youth and of contemporary society. From

[28] Cf. J. M. Vergara y Vergara, *Historia de la Literatura en Nueva Granada* (Bogotá, 1905); also A. Gómez Restrepo, *La literatura Colombiana* (Bogotá, 1926).

the standpoint of national demonstrations of faith, the first and second National Eucharistic Congresses, held respectively in Bogotá and Medellín, in 1913 and 1935, the Marian Congress in 1919, the Congress of Missions in 1924, the Congress of Catholic Youth at Bogotá in 1936, and the First National Congress of Young Catholic Workers at Bogotá in 1938, are striking evidence of the Church's desire and ability to serve Colombia in every spiritual, cultural, and social field.

In spite of the secularizing and anti-Catholic forces already noted, there seems today to be a general spirit of harmony and compromise between the various civic and political groups, which promises to provide a basis of constructive national action, in an era of peace and of respect for individual and corporative rights. After the bloody revolutions of the past, Colombia seems to have emerged as one of the few genuinely democratic governments of Latin America. In addition, the willingness of the Conservatives in 1886 to constitute a separation of Church and State, and of the Liberals, on the other hand, to admit a modification of the Federal principle, appears to have clarified the political scene and made possible a clearer distinctions of current issues.

The repatriation, by a law passed in 1935 by the National Congress, of the remains of Msgr. Manuel José Mosquera, Archbishop of Bogotá who was exiled by the government in 1852, is an important indication that the people of Colombia, officially as well as unofficially, recognize the identification of the Catholic faith with their best traditions and the leading part their Church as taken in the work of Colombian civilization and culture.[29] To the question "What has the Church done for Colombia?" History and a grateful Nation respond: "She is my mother, who gave me the sons that came out from the forests, who created my centers of culture, who gave me my cities, who formed my culture, who rocked my cradle and nursed me at her breast, and who in her fecund lap has developed every form of the noble and worthy in my very being."[30]

JAMES A. MAGNER

[29] On Nov. 6, 1929, Congress declared national the feast of Christ the King.

[30] J. M. Fernández, S.J., and R. Granados, S.J., *La Obra Civilizadora de la Iglésia en Colombia* (Bogotá, 1936), p. 185.

MISCELLANY

A SELECTED BIBLIOGRAPHY OF THE RELIGIOUS ORDERS AND CONGREGATIONS OF WOMEN

Founded within the Present Boundaries of the United States (1727-1850)

Following the appearance of this bibliography in 1937 as a Miscellany in the Review (XXIII, 331-351), additional items were furnished by the various religious Congregations concerned and certain emendations were made at the suggestion of a number of individuals interested in the compilation of a bibliography of religious orders in the United States. As was stated at that time, the story of our American Sisterhoods forms an important chapter in the religious history of the United States. That chapter has yet to be written; but meanwhile a survey of what has been done in that direction is worthwhile. The following bibliography is an attempt to provide this necessary background. It may be used not only by those who are engaged in so comprehensive an historical work but also by those interested in the story of the religious Orders and Congregations of women in the United States.

In such a survey the use of the dates 1727 and 1850 is easily explainable in that the former marks the arrival of the first group of women religious to establish themselves within the present boundaries of the United States, and the latter, the close of the first half of that century which saw the remarkable growth and development of this particular phase of American Catholic life. The communities which belong to the period after this second date will be treated in a subsequent issue of the Review.

To the venerable Order of St. Ursula goes the honor of being the first religious organization of women to settle in the United States. In 1727, Mother Augustine Tranchepain and ten companions arrived in New Orleans from France, and opened a boarding and day school, as well as an orphanage and a hospital. It was not until 1845, however, that a second permanent Ursuline foundation was made, and this in Brown County, Ohio, to be followed by one in Galveston, Texas, in 1847, one in St. Louis in 1848, and one in Cleveland in 1850.[1]

[1] Since this survey is concerned only with the permanent foundations of religious women in the United States no mention will be made of such non-permanent foundations as the Ursulines of Boston and Charleston, the Poor Clares of Georgetown, the Trappistines of New York, etc.

Meanwhile in 1790 the CARMELITES had established themselves in Maryland. Coming from the English Carmels of Antwerp and Hoogstraeten in the Low Countries, four religious, three Americans and one Englishwoman, settled at Port Tobacco, on the Charles River. This community removed to Baltimore in 1831. No other American Carmel was opened during the period under consideration.

The next permanent foundation was that of the VISITANDINES OF GEORGETOWN. Although not organized into a religious community until 1812, when a novitiate was begun, this group of women under Mother Teresa Lalor had come to Georgetown in 1799 at the invitation of Father Leonard Neale, then president of Georgetown College. Their convent was erected into a monastery of the Visitation Order in 1816. In 1833 they sent sisters to Mobile to make the second permanent Visitandine foundation in the United States, and in 1837, to Baltimore to make the third. The St. Louis house dates its origin to 1844, the Frederick Monastery to 1846, and the Wheeling, West Virginia, Monastery to 1848.

Seven years before the erection of the Georgetown convent into a Visitandine Monastery, Mother Elizabeth Seton had founded the AMERICAN SISTERS OF CHARITY. In 1809, she and her companions moved from Baltimore, where she had begun her work as a religious, to Emmitsburg, Maryland, the present motherhouse of the original foundation. In 1846, a number of the sisters then stationed in New York withdrew from the Emmitsburg obedience and under Bishop John Hughes constituted themselves into a separate organization. Their motherhouse today is at Mount St. Vincent-on-the-Hudson, New York City.

While Mother Seton was laying the foundation of the Sisters of Charity of Emmitsburg, several communities were being established in Kentucky. The first of these in the order of foundation were the SISTERS OF LORETTO, begun in 1812 by Father Charles Nerinckx, with Mother Mary Rhodes as first superior. Several months later in this same year, the SISTERS OF CHARITY OF NAZARETH began their work under the direction of Father John Baptist David and the superiorship of Mother Catherine Spalding. The third Kentucky community dates its origin to 1822, when Father Samuel T. Wilson, O.P., president of St. Thomas College, near Springfield, Kentucky, with Mother Angela Sansbury, founded St. Catherine's Convent, motherhouse of the initial DOMINICAN SISTERHOOD IN THE UNITED STATES. The first Dominican house independent of the Kentucky establishment was that of Somerset, Ohio, begun in 1830, and now the motherhouse of the St. Mary's of the Springs community. The Dominican Sisters of St. Clara's Convent, Sinsinawa, Wisconsin, were founded in 1847, four years before the establishment of the first Dominican house on the Pacific coast, San Rafael, California (1850).

Four years before the Dominicans established themselves in America, the RELIGIOUS OF THE SACRED HEART had begun their work on this side of

the Atlantic when Mother Philippine Duchesne founded in 1818 her convent of St. Charles, Missouri.

The year 1829 saw the beginnings of the colored Oblate Sisters of Providence, founded in Baltimore by the Sulpician, Father Jacques Hector Nicholas Joubert, of St. Mary's Seminary, and of the Sisters of Our Lady of Mercy, begun by Bishop John England, in Charleston, S. C. The year 1833 witnessed the foundation of two communities: the Sisters of Charity of the Blessed Virgin Mary, who were organized in Philadelphia by Father Terence J. Donaghoe, then pastor of St. Michael's Church, and who moved to Dubuque, Iowa, in 1843, where the present motherhouse is located, and the Sisters of Our Lady of Mount Carmel, whose motherhouse has been from the beginning in New Orleans, La. The Sisters of St. Joseph arrived in this country in 1836, settling first in Cahokia, Illinois, and finally in St. Louis, Missouri. A second independent foundation of these Sisters was established in Philadelphia in 1847.

With the tide of immigration moving westward during the decade of years immediately preceding 1850, the majority of the new religious establishments of this period were made in the valleys of the Ohio and of the Mississippi. Thus, while the Sisters of Providence of St. Mary of the Woods were arriving in Indiana, under the leadership of Mother Theodore Guerin, the Sisters of Notre Dame de Namur were beginning their work in America at Cincinnati, Ohio. A second group of these Sisters came from Namur in 1844 to Oregon, to inaugurate the work of Notre Dame on the Pacific coast.

In 1842, a second colored sisterhood was founded, the Sisters of the Holy Family, whose motherhouse has been from the beginning in New Orleans.

During the year 1843, three communities which at present number several thousand religious made their first American foundations. The Sisters of the Holy Cross were brought to this country from France by Father Edward Sorin, C.S.C., and after a short residence in Bertrand, Michigan, settled permanently at Notre Dame, Indiana. The Sisters of the Good Shepherd, also from France, began their work in the United States in Louisville, Kentucky, and opened a second independent establishment in St. Louis, in 1849. The Sisters of Mercy, coming from Ireland in 1843, established themselves in Pittsburgh, Pennsylvania. In 1846, two other independent Mercy communities were begun in New York and in Chicago respectively.

The year 1844 introduced the Sisters of the Precious Blood to Ohio, where at Dayton, Montgomery County, they have their American motherhouse. The following year the Sisters of the Immaculate Heart of Mary were founded at Monroe, Michigan, by Father Louis Gillet and Mother Teresa Maxis.

The SCHOOL SISTERS OF NOTRE DAME began their work in the United States in 1847, not in Milwaukee where the principal American motherhouse is now located but at St. Mary's, in western Pennsylvania. Milwaukee was not chosen for the house of administration and the novitiate until 1850.

The vanguard of the FRANCISCANS arrived in 1849 when they settled at St. Francis, Wisconsin. They transferred their motherhouse to La Crosse in 1871 and today are known as the SISTERS OF ST. FRANCIS OF PERPETUAL ADORATION.

I. GENERAL BIBLIOGRAPHICAL AIDS

I. BOOKS

The best known and the most important work in any language on the religious orders and congregations is Max Heimbucher, *Die Orden und Kongregationen der katholischen Kirche* (Paderborn, 1896-1897, 2 vols.; second edition, 1907, 3 vols.; third edition, 1933-1934, 2 vols.).[2] Unfortunately Heimbucher cannot be used for a survey of American religious Orders of women, since the treatment is fragmentary, confusing and unreliable.[3] The third edi-

[2] After a rather full introduction on the meaning of a religious order, the various kinds of Orders and Congregations, the origin of the Orders, the dignity of the religious life, and the literature on the subject, this work gives an extensive general bibliography of books in German, French, English, Italian and Latin. The body of the work is divided into the following sections: (1) From the Beginning of the Religious Life to the Time of St. Benedict; (2) The Benedictines and the Orders with the Benedictine Rule; (3) The Franciscans; (4) The Augustinians and the Orders with the Augustinian Rule; (5) The Dominicans; (6) The Carmelites; (7) The Clerks Regular; (8) The Congregations, which in turn are divided into (a) *Congregationes religiosae* and (b) *Congregationes saeculares*. Several of the sections have sub-divisions; each section and a number of the sub-divisions have special bibliographies. The general plan of the longer articles is as follows: The foundation and purpose of the Order; bibliography (within the article a bibliography is given for special points, *e.g.*, under the "Reform of the Carmelites" an extensive bibliography is given on St. Teresa and one on St. John of the Cross); biography of the founder; statistics showing the spread of the Order; an account of its famous members; a brief account of the organization, rules, customs, and a description of the habit. The shorter articles give the name of the Order, the foundations, and the number of houses and their location. Bibliographies in the third edition were increased by the addition of old as well as new books.

[3] A partial explanation of much of Heimbucher's confusion regarding the Sisters of Charity, for example, may be found in his statements on page 429 of volume two (1896-1897 edition). Here he declares that the name "Sisters of Charity" may be considered from two points of view. In the narrower or usual sense it means the sisters founded by St. Vincent de Paul; in the broader sense, it refers to all sisters devoted to the corporal and spiritual works of

tion is even worse than the two preceding.[4] Second in importance, from a general standpoint, and a work upon which Heimbucher and others have relied to a remarkable degree, is Hippolyt Hélyot, *Histoires des Ordres monastiques,*

---

mercy. He gives a list of the sisterhoods that are particularly designated "Sisters of Charity." The third on the list are the Sisters of Mercy, "Die Barmherzigen Schwestern der britischen (irischen) Kongregation." In the account of the spread of the Sisters of Charity of St. Vincent de Paul the Sisters of Mercy are also included, although in a brief paragraph (II, 435) giving the latter's foundation and spread in Ireland, England and the British colonies, there is no mention of their coming to the United States. After reading that

> Im Jahre 1840 kamen die ersten barmherzigen Schwestern aus Ireland nach Australien, wo sie unter den dortigen Deportierten wie auch unter den Eingebornen segensvoll wirkten. Im Jahre 1844 liessen sich Vincentinerinnen im eigentlichen China (Ning-po) nieder, . . .

and later on an account of Mother Seton's foundation at Emmitsburg, it is not surprising that such an arrangement is a source of confusion. A list of the most important motherhouses in the different countries gives "Emmitsburg und Narzareth (*sic*) in Amerika" (p. 436), a statement which is partly incorrect. Without comment the Sisters of Charity of Emmitsburg are listed as the Sisters of St. Joseph in the United States, in the section (II, 452) for Orders of women founded from 1800 to 1820. Pittsburgh is mentioned as the city having the most important establishment of the Sisters of Providence (II, 442), despite the fact that there are no Sisters of Providence in Pittsburgh; and the Sisters of Notre Dame de Namur are listed as *Die Schwestern* (*Schulschwestern*) *U. L. Frau zu Namur* (11, 352).

[4] In this edition some Orders are simply mentioned. The account of others was lengthened and rendered more inaccurate than in the first edition. The following examples are sufficient: *Visitandines:* Here it is stated that in 1813 Leonard Neale received the vows of the first thirteen sisters *after he had obtained the rule book from Europe* (II, 644). The rule book was found among the books that once belonged to the Poor Clares of Georgetown; *Charity of Emmitsburg:* The interpretation of the name "Sisters of Charity," found in the first edition, was omitted here and hence the Sisters of Mercy are not included under the general division of the Daughters of Charity. The index, however, lists the Emmitsburg sisters as the Sisters of St. Joseph (II, 467). Eight lines gives the story of the Emmitsburg foundation, and two lines the story of the affiliation with France. The Sisters of *Charity of Narzareth* (*sic*) are included under the Sisters of St. Vincent de Paul and Nazareth is given as the motherhouse of the Sisters of St. Vincent de Paul (II, 436); *Our Lady of Mercy:* These sisters are said to have been founded in *Charlestown* in *1828* (II, 502). They are also listed with Mother McAuley's Sisters who likewise are called Sisters of Our Lady of Mercy. It is also stated that they were founded in 1829 by Bishop England in "Charlestown, State of Massachusetts," and that they spread "to Georgia in Savannah" (II, 522); *Oblates of Providence:* Founded in *1818* (II, 539); *Holy Cross:* The Sisters of the Holy Cross are said to be the female branch of the brotherhood of the Holy Cross

religieux et militaires et de congrégations seculières de l'un et de l'autre sexe, qui ont été établiés jusqu'à présent (Paris: 1714-1719; new editions in 1721, 1792, 1838).[5] To Hélyot may be added the similar French works of Henrion, De Cellier, and Tyck, reference to which may be found in Heimbucher.

An American guide not unlike Heimbucher in scope, but far less valuable as a general work, is Charles Warren Currier, *History of Religious Orders*

(II, 420). There is no mention of Indiana in connection with the Holy Cross Sisters, although it is told that they have spread to New York, Washington, Baltimore, and Harrisburg. The provincial house of the Canadian branch is said to be in Nashua, New Hampshire, and the "Mother-Provincial House" is in New Orleans (II, 528-529); *Mercy:* The Sisters of Mercy are listed as Sisters of Our Lady of Mercy. No mention is made of the recent Union (II, 521); *Immaculate Heart of Mary:* Two communities of the Sisters, Servants of the Immaculate Heart of Mary, are listed: in Monroe, Michigan, in 1846, for educational work, and those founded in Quebec for the educational work and for wayward girls, a work similar to that of the Good Shepherd; *Ursulines:* One sentence gives the year of the foundation in the United States and the number of houses and sisters at the time of publication (I, 519); *Carmelites:* Merely states that "there are several convents in America"; *Visitandines:* "Later the Order spread to . . . America . . . "; and "there are several (convents) in America" (I, 526); *Loretto:* Nine lines are devoted to the Loretines. Attention is called to the fact that this is the oldest of three congregations of the Sisters of Loretto: The Irish founded in 1815, and the French in 1821 (II, 453). The Lorettines are also called the *oldest* purely American congregation of women (II, 513); *Sacred Heart:* America is mentioned as one of the countries to which the Order went (II, 314); *St. Joseph:* Merely states that in America the Sisters of St. Joseph of Le Puy are spread over 15 dioceses (II, 439); *Providence:* He states that these sisters are in fourteen places in America, where they are exclusively engaged in teaching, and that Pittsburgh is their principal place of labor (II, 441-442); *Notre Dame:* These sisters spread to America, where Victorine Baroness de Loe, Sister Maria Gonzaga, worked with remarkable success at Cincinnati (II, 325); *Good Shepherd:* Merely says that America has 51 houses (II, 311); *School Sisters of Notre Dame:* They are called the *poor School Sisters of Notre Dame*, and in America, where the Rev. Mother Maria Carolina Friess did great things, they have 104 convents (I, 443).

[5] Heimbucher used the 1721 edition. An unreliable abridgment of Hélyot is *Histoire du clergé seculier et regulier, des congregations de chanoines et des clercs et des ordres religieux de l'un et de l'autre sexe, etc.* (Amsterdam, 1716, 4 vols.). A more reliable work is: *Dictionnaire des ordres religieux ou histoire des ordres monastiques, religieux et militaires ou Histoire des ordres . . .* Hélyot, arranged in alphabetical order by M. L. Badiche (Paris, 1858, 4 vols.) in the *Encyclopédie Théologique*, edited by Migne, vols. XX-XXIV. This is generally given as Hélyot-Badiche (Hélyot-Migne): *Dictionnaire des ordres religieux.* Translations of the original Hélyot were published in Italian, at Lucca, in 1737 *ff.*; in German, with an appendix, at Leipzig, in 1753-1756; and again in German, at Frankfurt, in 1830, as *Ausführliche Geschichte aller geistlichen und weltlichen Kloster und Ritterorden für beiderlei Geschlechter.*

(New York, 1914). Described by the author as a compendious and popular sketch of the rise and progress of the principal monastic, canonical, military, mendicant, and clerical Orders and Congregations of the Eastern and Western Churches, it is of no value for the history of the religious sisterhoods of the United States. Although Currier acknowledged that he relied completely on the Migne edition of Hélyot, he failed to give specific references. It is more liable and less confusing than Heimbucher for the American sisterhoods, but like Heimbucher and Hélyot it is fragmentary and not always accurate.[6] Another popular work in English is that of Elinor Tong Dehey, *Religious Orders of Women in the United States* (Hammond, Ind., 1913; revised edition, 1930). It is more valuable than Currier, and although a popularly written work as far as the American religious sisterhoods are concerned, it should not be placed in the same category as Heimbucher, Hélyot, or any of the Hélyot variants, over which it is a decided advance.[7] Finally, mention should be made of *The Catholic Church in the United States of America.* Vol. II: *Religious Orders of Women in the United States,* edited by the Catholic Publishing Co. (Paterson, N. J., 1914). Like Dehey it is written for public consumption, but now is out of date. Notice also should be taken of the respective articles in the *Catholic Encyclopedia* (New York, 1914) on the various communities.

No account of what has been done to preserve the story of our American religious sisterhoods would be complete without a reference to John O'Kane Murray, *A Popular History of the United States* (New York, 1876), whose chapter on the religious Orders and Congregations reveals him as one of the first to deal with the subject *ex professo* and the only general historian to give it a formal treatment. The information provided in this book, however, was simply a repetition in part of what was given in other histories of the Church in the United States. First among these was that of Henri De Courcy de la

---

[6] Among the American sisterhoods founded before 1850 only the following are treated by Currier: The Ursulines of New Orleans (394), of Texas (394), and of Cleveland (395); the Carmelites of Baltimore (299); the Visitandines of Georgetown (421); the Sisters of Charity of Emmitsburg (449-452); of New York (451-452), and of Halifax (452); the Sisters of Loretto (568-569); the Sisters of Charity of Nazareth (570-571); the Religious of the Sacred Heart (555-559); the Oblates of Providence (536); the Sisters of Providence (562); the Sisters of Notre Dame de Namur, of Cincinnati, and of Oregon (567); the Sisters of the Holy Family (585-590); the Sisters of Mercy of Pittsburgh, of New York, and of Chicago (569); the Sisters of the Immaculate Heart of Mary (537-538). The work is unbalanced and poorly indexed.

[7] It gives interesting details about the foundations of many of the Orders, such as the biography of the founders or foundresses, a summary of the present status, a description of the habit, the date of establishment in the United States, the type of the work in which the sisters are engaged, and the dioceses in which they are found. The Orders are listed alphabetically and also by States. Unfortunately there is no index, although there is a glossary of terms connected with the religious life. The work is well illustrated with pictures of foundresses and establishments of different kinds.

Roche Heron and John Gilmary Shea, *History of the Catholic Church in the United States etc.*, which appeared first in French from the pen of De Courcy in the Paris *Univers* and later was translated by Shea and published in New York in 1856, with a second edition in 1879. Shea's own work, *The History of the Catholic Church in the United States*, Vols. II, III, and IV (New York, 1888-1892), contains several inaccuracies when it deals with the religious Orders of women in the United States; and, as may be expected, is an inadequate treatment of the subject today. The same may be said of the information on the sisterhoods found in Thomas O'Gorman, *History of the Roman Catholic Church in the United States* (New York, 1895). Of a biographical nature yet giving a certain amount of historical data on several of the American communities is Joseph B. Code, *Great American Foundresses* (New York, 1929). The sixteen biographies which the book contains were based on material found in the archives of the communities concerned. In the *Catholic Encyclopedia* may be found bibliographies in connection with the several articles on the American sisterhoods. A partial general bibliography has also been given by Peter Guilday, "Recent Studies in American Catholic History," in the *Ecclesiastical Review*, CXXXVII (1931), 537-539.

From the standpoint of education, J. A. Burns, C.S.C., *The Catholic School System in the United States: Its Principles, Origin and Establishment* (New York, 1908), has provided a rather careful presentation of the educational work of the Church in the United States from the earliest times down to the immigration period about 1840. Much of the material is from the archives of the various institutions, from early Catholic newspapers, from such sources as the *American Catholic Historical Researches, Annales de la Propagation de la Foi* (1823-1840), and from such books as Shea's *History*. A second Burns volume, *The Growth and Development of the Catholic School System in the United States* (New York, 1912), carries the account from 1840 on. Both works, although sketchy in some instances, are quite accurate on the whole. Not so the recent revision of these two volumes by J. A. Burns and Bernard J. Kohlbrenner (New York, 1937). Many of the inaccuracies of the first Burns volume, which were corrected in the second, are found in the revision in their uncorrected form. This is all the more unfortunate since the revision is intended as a manual for colleges and normal schools. Likewise must Edmund J. Goebel, *A Study of Catholic Secondary Education etc.* (New York, 1937), be used with care. Covering the period under discussion here, it repeats in part, but in a careless manner, what had already been done by Sister Maria Alma, in her *Standard Bearers* (New York, 1929); nevertheless, it gives much not touched upon by Sister Maria Alma. Although marred by a certain number of inaccuracies of fact and date, this latter work is more generally reliable than either Goebel or the Burns-Kohlbrenner revision of the original Burns. Of a more restricted nature is Francis P. Cassidy, *Catholic College Foundation and Development in the United States, 1677-1850* (Washington, 1924), and the many other historical and educational dissertations, printed and in manuscript, which have appeared in the last decade or more of years from the Catholic University of America, and from St. Louis, Notre Dame, Fordham, and other Catholic and non-Catholic universities in this country and elsewhere. Of un-

equal value, these dissertations, nevertheless, if used with caution, may be of some service to the future historian of the religious sisterhoods.[8]

The literature on the activities of the American sisterhoods in the fields of charity and social welfare work of all kinds has been steadily increasing. The following representative general works, however, have not been superseded by later publications: George Barton, *Angels of the Battlefield* (Philadelphia, 1897), Ellen Ryan Jolly, *Nuns of the Battlefield* (Providence, 1927), and John O'Grady, *Catholic Charities in the United States* (Washington, 1931). Smaller works of a special nature, such as Leo Kalmer, O.F.M., *Stronger than Death* (Milwaukee, 1929), which gives the story of the yellow fever heroines in Memphis, also abound in great numbers. Although there have been several dissertations for the master's degree, giving the history of charity and social service,[9] few doctoral dissertations have been concerned with the same subject.

---

[8] Because of their great number it suffices to mention but a few of the doctoral dissertations of a general character yet referring intimately to the educational activities of the American sisterhoods: Sister Mariella Bowler, *A History of Catholic Colleges for Women in the United States of America* (Washington, 1933); Sister Margaret Marie Doyle, C.S.C., *The Curricula of the Catholic Woman's College* (Notre Dame, 1932); Sister Catharine Frances, S.S.J., *The Convent School of French Origin in the United States, 1727-1843* (Philadelphia, 1936); Michael Francis Rouse, *A Study of the Development of Negro Education under Catholic Auspices in Maryland and the District of Columbia* (Baltimore, 1933); and Sister Mary Salome Tlochenska, *The American Hierarchy and Education: Studies in the Catholic Educational History of the United States* (1493-1920). (Milwaukee, 1934). Among the many M.A. dissertations on this subject the following merit examination: Sister M. Georgiana Einwachter, "A Study of a few of the Religious Costumes of Women worn in the United States" (New York, 1931); and the Rev. George Casimir O'Connor, C.S.P., "Catholic Education and Work among the Negroes" (Washington, 1926). There have been a number of state or diocesan educational surveys presented as dissertations for the degrees of doctor or master, which give in succinct form the history of the educational activities of the sisterhoods within the territories concerned. Among these are Sister Mary Doris, "Catholic Education in the Diocese of Louisville", 1926; John Brendan Reese, O.P., "The Rise of Catholic Secondary Education in the Archdiocese of Boston", 1932, both M.A. dissertations of the Catholic University of America; and the doctoral dissertations, Sister M. Angela Fitzmorris, *Four Decades of Catholicism in Texas*, 1926; Sister Mary Clarence Friesenhahn, *Catholic Secondary Education in the Province of San Antonio*, 1930, both also of the Catholic University of America.

[9] Such as William J. Cavanaugh, "The Hospital Activities of the Sisters During the Civil War and their Influence on the Catholic Hospitalization Movement up to 1875" (Washington, 1931), and Raymond George Hill, "Social Works of the Colored Sisterhoods: an Historical Study" (Washington, 1932). Both are dissertations of the Catholic University of America.

II. Newspapers:

It would be impossible to make a complete report of the valuable material to be found in our Catholic newspapers, from the days of Bishop Carroll, when the first appeared, to the present time. Many of these periodicals will be found in the *Union List of Serials* (Winifred Gregory), first issued in 1927.

III. Almanacs and Directories:

Reference should also be made to the *Almanacs* and *Catholic Directories*, all of which carry pertinent data not only on the beginnings of the earlier sisterhoods but valuable statistics from year to year.

IV. Articles:

Articles of a general and special nature may be found in each of the following periodicals devoted exclusively to historical subjects or carrying items of historical interest from time to time: *Records of the American Catholic Historical Society* (Philadelphia, 1884-); [10] the *American Catholic Historical Researches* (Philadelphia, 1884-1912); [11] *Historical Records and Studies* (New York, 1899-); the *Catholic Historical Review* (Washington, 1915-); [12] the *Ecclesiastical Review* (Philadelphia, 1889-); [13] the *St. Louis Historical Review* (1919-1923); the *United States Catholic Magazine* (1843-1849); [14] and the other periodicals listed by Guilday in the *Ecclesiastical Review*, "Recent Studies in American Catholic History," LXXXIV (1931), 542.

The only fairly complete general article giving the account of our American sisterhoods is that of Sister Mary Agnes McCann, in the *Catholic Historical Review*, VII (1921), 316-331, entitled "Religious Orders of Women in the United States." It includes most of the communities founded from 1790 to 1921, and although somewhat inadequate, contains very few inaccuracies of detail.

V. Printed Sources and Archival Deposits:

Finally, mention should be made of the important data contained in the *Annales de la Propagation de la Foi:* 1823-1850 (Paris), the Leopoldine *Berichte:* 1829-1850 (Vienna), and of the various community and diocesan archives in this country and in Europe, which throw new and valuable light on our American sisterhoods. Likewise mention must be made of the archives at Notre Dame, Georgetown, St. Mary's Seminary, Baltimore, and Mount St.

[10] See the *Index* to vols. I–XXXI (1884-1920, Philadelphia, n. d., and the special indexes to each volume from and including vol. XXXII.

[11] See the *Index* to vols. I–XXIX (1884-1912), Philadelphia, 1916.

[12] The *General Index* to vols. I–XX (1915-1935) was published in 1938. See also the special indexes to each volume from and including vol. XXI.

[13] See the *Index* to vols. I–L (1889-1914), Philadelphia, 1915, and the special indexes to each volume from and including vol. LI.

[14] Vol. I (1842) of the *United States Catholic Magazine* was called *The Religious Cabinet*. After vol. VIII (1849), it became a weekly, *The Catholic Mirror*.

Mary's College and Seminary, Emmitsburg, Maryland. The most valuable material, of course, will be found in the respective community archives not only for the history of the particular sisterhood concerned but also for many of the other religious institutes of which it is a contemporary.

II. SPECIAL WORKS AND ARTICLES

I. Ursulines: [15]

1. New Orleans (1727): [16]

(a) *Books:*

Mother Austin Carroll, *The Ursulines in Louisiana, 1727-1823* (New Orleans, 1886).

Gabriel Gravier, *Relation du Voyage des Dames Religieuses Ursulines de Rouen à la Nouvelle-Orléans avec une Introduction et des Notes* (Paris, 1872).

Rev. J. A. Hogan, S.J., *The Pilgrimage of Our Lady of Prompt Succor* (New Orleans, 1907).

Henry Churchill Semple, *The Ursulines in New Orleans* (New York, 1925).

[Ursuline Nun], *The Ursulines in New Orleans and Our Lady of Prompt Succor, 1727-1925* (New York, 1925).

(b) *Dissertations:*

Sister M. Michael, "The Foundation of the Ursulines in the United States", M. A. Dissertation, The Catholic University of America, Washington, D. C., 1925.

(c) *Articles:*

"Accounts of the Voyage of the Ursulines to New Orleans in 1727," in the *United States Catholic Historical Magazine* (USCHM), I (1887), 28-41; M. A. C., "Education in Louisiana in French Colonial Days," in the *American Catholic Quarterly Review* (ACQR), XI (1886), 396-417; ———, "Education in Louisiana in Spanish Colonial Days" (ACQR) XII (1887), 253-277; "Our Convents," "The Ursulines," in *The Metropolitan Magazine* (MM), IV (1856), 24-32; "The Ursulines of New Orleans, The Arrival of Postulants from France a Century Ago. Our Lady of Prompt Succor. The

[15] An account of the Ursulines in the United States up to 1857 is given at the end of John Gilmary Shea, *Life of Saint Angela Merici of Brescia, Foundress of the Order of Saint Ursula by the Abbé Parenty with an account of the Order in Ireland, Canada and the United States by John Gilmary Shea* (Philadelphia, 1857).

[16] There are passing references to the Ursulines in New Orleans in the *American Catholic Historical Researches* (ACHR), *The Catholic Educational Review* (CER), the *Catholic Historical Review* (CHR), the *Catholic University Bulletin* (CUB), *Mid-America* (MA), the *United States Catholic Historical Magazine* (USCHM), etc. The same may be said of many of the sisterhoods dealt with in this survey, and hence only formal articles will be cited here.

Battle of New Orleans," in the *Records of the American Catholic Historical Society of Philadelphia* (RACHS), XXIII (1912), 125-128; Ettie Madeline Vogel, "The Ursulines in America" (RACHS), I (1884), 214-243.[17]

2. Ohio (1845):

(a) *Books:*

Fifty Years in the Brown County Convent, by a Member of the Community (Cincinnati, 1895); Sister Monica, O.S.U., *The Cross in the Wilderness* (New York, 1930).

3. Galveston (1847):[18]

Aside from the Golden and Diamond Jubilee Souvenirs, issued respectively in 1897 and 1922, the only history of the community in book form is S. M. Johnston, *A Light Shining, The Life and Letters of Mother Mary Joseph Dallmer, Ursuline of the Roman Union* (New York, 1937).

(b) *Articles:*

"Our Convents," "The Ursulines" (MM), IV (1856), 87-92.

4. St. Louis (1848):

(a) *Books:*

The Ursulines in St. Louis, by a Member of the Community (St. Louis, 1929).

(b) *Articles:*

"Our Convents," "The Ursulines" (MM), IV (1856), 156-159.

II. Carmelites:

Baltimore (1790):

(a) *Books:*

Carmelites of Boston and Santa Clara, *Carmel, Its History, Spirit and Saints* (New York, 1917). This is a revision of the first edition published by the Carmelites of Boston as *Carmel, its History and Spirit* (Boston, 1897).

Joseph B. Code, *Great American Foundresses*, "Mother Clare Joseph Dickinson of the Carmelites of Maryland" (New York, 1929).

Charles Warren Currier, *Carmel in America* (Baltimore, 1890).

Sister Anne Hardman, S.N.D., *English Carmelites in Penal Times*

[17] This is a general article on the Ursulines which contains data on the various American Ursuline foundations. There is an account of the Ursuline Union by S. M. H., "The Unification of the Ursulines," in *The Illinois Catholic Historical Review* (ICHR), VII (1924), 134-139.

[18] Lester Paul, *The Great Galveston Disaster* (Galveston, 1900), gives a brief account of the services rendered by the Galveston Ursulines at the time of the catastrophe of September 8, 1900.

(London, 1936). This work furnishes the European background for the Baltimore Carmel and gives an account of its foundation.

(b) *Articles:*

History of the Establishment of the Carmelites in Maryland, by a Member of the Community (USCHM), III (1890), 65-71.

III. Visitandines:

1. Georgetown (1799):

(a) *Books:*

Joseph B. Code, *Great American Foundresses,* "Mother Teresa Lalor of the Nuns of the Visitation of Georgetown."

George Parsons and Rose Hawthorne Lathrop, *A Study of Courage* (Cambridge, 1895).

(b) *Articles:*

"Our Convents," "The Sisters of the Visitation of Our Lady" (MM), III (1855), 649-656.

2. St. Louis (1833):

(a) *Books:*

Nothing published.

(b) *Articles:*

Sister J. Buehler, "Present Status of Catholic Education in Illinois" (ICHR), VI (1923), 150-167.

Helen M. Larkin, "Catholic Education in Illinois" (ICHR), IV (1922), 339-354.

Paul R. Shipman, "The Establishment of the Visitation Order in the West" (ACQR), XI (1886), 41 *et seq.*

Helen Troesch, "The First Convent in Illinois" (ICHR), I (1919), 352-371.

3. Mobile (1833):

(a) *Books:*

Lights and Shadows in the Story of the Convent and Academy of the Visitation, Mobile, Alabama, 1833-1933 (Mobile, 1933). A brochure.

4. Baltimore (1837):

Nothing published.

5. Frederick (1846):

Nothing published.

6. Wheeling (1848):

Nothing published.

IV. Sisters of Charity:

1. Emmitsburg (1809):

(a) *Books:*

L'Abbé J. Babad, *Vie de Madame E. A. Seton fondatrice et première Superieure des soeurs ou filles de la charité aux Etats-Unis d'Amérique* (Paris, 1857). This is merely an abridgment of White, noted below.

Katherine Burton, *His Sweet Persuasion* (New York, 1940).

Joseph B. Code, *Great American Foundresses*, "Mother Elizabeth Ann Seton of the Sisters of Charity of St. Vincent de Paul."

———, *Letters of Mother Seton to Mrs. Julianna Scott* (Emmitsburg, Md., 1935).

———, *Mother Seton and Her Sisters of Charity* (Emmitsburg, Md., 1930).

———, *Mother Seton, Foundress of the American Sisters of Charity* (New York, 1933, 1935). A brochure.

A Daughter of Charity, *The Soul of Elizabeth Seton* (New York, 1936).

Jeanne Danemarie, *Anne-Elizabeth Seton* (Paris, 1938).

Hélène de Barberey, *Elizabeth Seton et les commencements de l'église Catholique aux Etats-Unis* (Paris, 1867; 6th edition, 1906).

Hélène de Barberey and Joseph B. Code, *Elizabeth Seton* (New York, 1927, 1931). This is a translation and revision of the original De Barberey.

Leonard Feeney, *An American Woman* (New York, 1938).

Rev. John C. Reville, S.J., *The First American Sister of Charity* (New York, 1921). A brochure.

Raffaele Ricciardelli, *Vita della serva di Dio, Elizabetha Anna Seton, Fondatrice e prima Superiora delle Figlie della Carita negli Stati Uniti di America* (Roma, 1929). This is merely a translation and adaptation of De Barberey-Code.

Agnes Sadlier, *Elizabeth Seton, Foundress of the American Sisters of Charity, Her Life and Work* (Philadelphia, 1905).

A Sister of Charity, *Mother Elizabeth Seton, Lover of the Blessed Sacrament* (New York, 1926). A brochure.

Robert Seton, *Memoirs, Letters and Journal of Elizabeth Seton* (2 vols., New York, 1869).

Sigrid Van Sweringen, *As the Morning Rising* (New York, 1936).

———, *White Noon* (New York, 1939).

James J. Walsh, *These Splendid Sisters*, "Mother Seton: Foundress of the American Sisters of Charity" (New York, 1926).

Robert Weiden, *Mother Seton and Her Daughters of Charity* (Brooklyn, 1932). A brochure.

Charles I. White, *The Life of Mrs. Eliza A. Seton* (New York, 1852; third edition, 1904).

(b) *Dissertations:*

Sister Mary Regis Hoare, *Mother Seton, Foundress of the American Catholic Parochial School System*. A doctoral dissertation of Boston College, Boston, Massachusetts, 1933.

(c) *Articles:*

The following items are but a partial list of the numerous articles that have appeared on Mother Seton and her original foundation of Emmitsburg:

Martin I. J. Griffin, "The Sisters of Charity and the Cholera in Baltimore and Philadelphia in 1832" (ACHR), XIV (1897), 113-116.

———, "The Remains of Mother Seton, Founder of the Sisters of Charity in the United States" (ACHR), XV (1898), 59-61.

"Letters from the Fillichi Brothers Concerning the Conversion of Mrs. Seton" (RACHS), XIX (1908), 392-400.

"Mother Seton's Daughters in Philadelphia in 1820" (RACHS), XXVIII (1917), 277-279.

"Philalethes," "A Visit to St. Joseph's, Emmitsburg" (USCM), VI (1847), 497-501.

"The Sisters of Charity in the United States," *American Ecclesiastical Review* (AER), XVII (1897), 337-347, 583-596.

Charles L. Souvay, C.M., "Questions Anent Mother Seton's Conversion," *Catholic Historical Review* (CHR), V (1919-1920), 223-238.

———, "Questions Anent Mother Seton's Conversion; A Correction" (CHR), XIII (1927-1928), 73-75.

Sara Trainer Smith, "Philadelphia's First Nun" (RACHS), V (1894), 417-523.

———, "Notes on Saterlee Military Hospital, West Philadelphia, Penn., from 1862 to 1865" (RACHS), VIII (1897), 399-499.

"St. Joseph's Sisterhood" (USCM), V (1846), 221-223.

"Work of the Sisters During the Epidemic of Influenza, October, 1918" (RACHS), XXX (1919), 25-63; 135-176; 193-221.

2. New York (1846):

(a) *Books:*

A. A. M. G. (Sister Maria Dodge), *Life of Mother Elizabeth Boyle*, edited by the Rev. James Dougherty (New York, 1893).

Marion J. Brunowe, *A Famous Convent School* (New York, 1897). New edition with supplementary chapters by Anna C. Browne, entitled *College of Mount St. Vincent* (New York, 1917).

Blanche Mary Kelly, *The Sisters of Charity in New York* (New York, 1921). A brochure.

Sister Maria Dodge, *Mount Saint Vincent, A Description and Historical Sketch* (1847-1884) (New York, 1884).

(b) *Dissertations:*

Sister Bernardine Miriam Comerford, "A Century of Educational Contributions by the Sisters of Charity of New York." M.A. Dissertation at Fordham University, 1935.

(c) *Articles:*

Thomas F. Meehan, "One Hundred Fruitful Years" (CW), XC (1910), 519-532.

A Sister of Charity of New York, "The Educational Work of the New York Sisters of Charity" (CER), II (1911), 793-798.

V. Sisters of Loretto (1812):[19]

(a) *Books:*

Centennial Discourses, 1812-1912 (St. Louis, 1912).

Joseph B. Code, *Great American Foundresses*, "Mother Mary Rhodes of the Sisters of Loretto at the Foot of the Cross."

Margaret B. Downing, *Chronicles of Loretto, Souvenir of the Golden Jubilee of Loretto, Florissant, Missouri* (Chicago, 1897).

Lydia Sterling Flintham, *Sisters of Loretto at the Foot of the Cross—An American Foundation* (Loretto, 1904). A brochure.

Rev. W. J. Howlett, *Life of Rev. Charles Nerinckx, Pioneer Missionary of Kentucky and Founder of the Sisters of Loretto at the Foot of the Cross* (Techny, Illinois, 1915).

Rev. Camillus P. Maes, *The Life of Rev. Charles Nerinckx* (Cincinnati, 1880).

Anna C. Minogue, *Loretto, Annals of a Century* (New York, 1912).

(b) *Dissertations:*

Declan F. Carroll, *The American Sisters of Loretto, Pioneer Educators.* A Study done for the Department of the History of Education, University of Kentucky, 1937.

Sister M. Lilliana Owens, *The History of the Sisters of Loretto in the Trans-Mississippi West. An Historical Study of Origins and Expansion from 1812 to 1935.* Doctoral thesis at St. Louis University, 1935.

(c) *Articles:*

"Hymn of a Century" (RACHS), XXVII (1916), 113-126.

"Loretto, Bishop Flaget and Sister Eulalie Flaget" (RACHS), XXXVI (1925), 188-201.

"Our Convents," "The Sisters of Loretto" (MM), IV (1856), 608-610.

"Reverend Charles Nerinckx" (RACHS), XXVII (1916), 127-132.

"The Sisters of Loretto" (AER), XIX (1898), 259-312, 354-361.

VI. Sisters of Charity of Nazareth (1812):

(a) *Books:*

Biographical Sketch of Mother Catherine Spalding, by One of the Sisters (Nazareth, 1912). A brochure.

Joseph B. Code, *Great American Foundresses*," Mother Catherine Spalding of the Sisters of Charity of Nazareth" (New York, 1912).

Sister Columba Fox, *The Life of the Right Reverend John Baptist*

[19] Partial histories of the Kentucky sisterhoods may be found in Brother Bede, C.F.X., *A Study of the Past and Present Applications of Educational Psychology in the Catholic Schools of the Diocese of Louisville* (Baltimore, 1926); Ben J. Webb, *The Centenary of Catholicity in Kentucky* (Louisville, 1884); M. J. Spalding, *Sketches of the Early Catholic Missions of Kentucky* (Louisville, 1844), and in M. J. Spalding, *Life . . . of Benedict Joseph Flaget* (Louisville, 1852).

David, 1761-1841, Bishop of Bardstown and Founder of the Sisters of Charity of Nazareth (New York, 1925).

Anna Blanche McGill, *The Sisters of Charity of Nazareth, Kentucky* (New York, 1917).

(b) *Dissertations:*

Sister Bernice Greenwell, *Nazareth Contributions to Education.* Doctoral Dissertation at Fordham University, 1933.

(c) *Articles:*

"The Sisters of Charity of Nazareth" (AER), XIX (1898), 15-29.

VII. Religious of the Sacred Heart (1818):

(a) *Books:*

Louise Callan, *The Society of the Sacred Heart in North America* (New York, 1937).

Joseph B. Code, *Great American Foundresses,* "Mother Philippine Duchesne of the Religious of the Sacred Heart" (New York, 1929).

Marjorie Erskine, *Mother Philippine Duchesne* (New York, 1926).

Mary Garvey, *Mary Aloysius Hardey, Religious of the Sacred Heart,* 1809-1186 (New York, 1910; second edition, 1925).

A Grain of Wheat (*Venerable Rose Philippine Duchesne*) (St. Louis, 1918).

L. Keppel, *Blessed Rose Philippine Duchesne* (New York, 1940).

R. MacDermott, *A Pioneer of Devotion to the Sacred Heart in America* (Dublin, 1928). A brochure.

(b) *Dissertations:*

Mother Louise Callan, *The Society of the Sacred Heart in the Mississippi Valley Prior to 1860.* Doctoral dissertation at St. Louis University, 1935.

Mary O'Brien, Reverend Mother Hardey and her Foundations to 1872. M.A. dissertation at Catholic University of America, 1935.

(c) *Articles:*

"Our Convents," "Ladies of the Sacred Heart" (MM), V (1857), 222-227.

VIII. Dominicans:

1. Kentucky (1822):

(a) *Books:*

Joseph B. Code, *Great American Foundresses,* "Mother Angela Sansbury of the Dominicans of Kentucky" (New York, 1929).

Anna C. Minogue, *Pages From a Hundred Years of Dominican History* (New York, 1921).

(b) *Articles:*

"Our Convents," "The Sisters of St. Dominic" (MM), IV (1856), 535-536.

2. Ohio (1830):

(a) *Books:*

Centenary of St. Mary's of the Springs, 1830-1930 (Columbus, Ohio, 1930). A brochure.

(b) *Dissertations:*

Sister Natalie Kennedy, "A Pioneer Religious Venture in Ohio (1830-1869)". M.A. dissertation at the University of Notre Dame.

(c) *Articles:*

"Dominican Sisters of St. Mary of the Springs," *Catholic World* (CW), 1893.

3. Sinsinawa (1847):

(a) *Books:*

Sister Rosemary Crepeau, O.P., *Un Apôtre Dominicain aux États-Unis: Le Père Samuel-Charles-Gaétan Mazzuchelli* (Paris, 1932).

Memoirs of Father Mazzuchelli, O.P. (Chicago, 1915).

S. C. B., *Golden Bells in Convent Towers, The Story of Father Samuel and Saint Clara* (Chicago, 1904).

Sisters of Saint Dominic of Sinsinawa, Wisconsin (Sinsinawa, 1928). A brochure.

(b) *Articles:*

Nothing of importance.

4. The San Rafael Foundation (1850):

Nothing published.

IX. Oblates of Providence (1829):

(a) *Books:*

Grace H. Sherwood, *The Oblates' Hundred and One Years* (New York, 1931).

Silver Jubilee of the Oblate Sisters of Providence in St. Louis, Mo. (St. Louis, 1905).

(b) *Articles:*

Joseph B. Code, "A Catholic Colored Educator Before the Civil War" (CW), CXLIV (1938), 437-443.

X. Sisters of Our Lady of Mercy (1829):

(a) *Books:*

Nothing published.

(b) *Articles:*

P. Felix, O.S.B., "Bishop England's Institute of the Sisters of Mercy" (AER), XX (1899), 254-264, 454-467.

"Our Convents," "Sisters of Our Lady of Mercy" (MM), I (1858), New Series, 493-497.

"A Southern Teaching Order" (RACHS), XV (1904), 249-265.

XI. Sisters of Charity of the Blessed Virgin Mary (1833):

(a) *Books:*

Sister Mary Lambertina Doran, *In the Early Days: Pages from the Annals of the Sisters of Charity of the Blessed Virgin Mary* (St. Louis, 1912).

Joseph B. Code, *Great American Foundresses*, "Mother Mary Francis Clarke, of the Sisters of Charity of the Blessed Virgin Mary."

(b) *Articles:*

Lydia Sterling Flintham, "The Sisters of Charity of the Blessed Virgin Mary" (RACHS), XV (1904), 46-48.

XII. Sisters of Our Lady of Mount Carmel (1833):

(a) *Books:*

One Hundred Years in Louisiana, Historical Sketch of the Congregation of Our Lady of Mount Carmel (New Orleans, 1933). A brochure.

(b) *Articles:*

Nothing of importance.

XIII. Sisters of St. Joseph:

1. Carondelet (1836):

(a) *Books:* [20]

Ella Doyle, *History of the Sisters of St. Joseph of Carondelet in the Troy Province* (Albany, 1936).

Anastasia Rose O'Brien, *Heritage, a Centennial Commemoration* (St. Paul, 1936). A brochure.

Sister M. Lucida Savage, *The Congregation of St. Joseph of Carondelet* (St. Louis, 1923).

———, *The Century's Harvest* (St. Louis, 1936).

(b) *Dissertations:*

Sister St. James Meagher, "Educational Services, Past and Present of the Congregation of St. Joseph of Carondelet". M.A. dissertation at New York State College for Teachers, Albany, N. Y., 1934.

(c) *Articles:*

"Our Convents," "The Sisters of St. Joseph of Carondelet" (MM), V (1857), 103-108.

2. Philadelphia (1847):

(a) *Books:*

Nothing published.

[20] There are biographies of Mother Saint John Fontbonne and accounts of the Sisters of St. Joseph in France with references to the American foundation, but they contain nothing of importance. *Gleanings in Historic Fields*, 1650-1925, by the Sisters of St. Joseph of Philadelphia, gives an interesting chart of the family tree throughout the world, but otherwise it has no value for the American foundation.

(b) *Articles:*

"Work of the Sisters During the Epidemic of Influenza, October, 1918" (RACHS), XXX (1919), 135-144, 148-153, 193-215, 220-221.

"A Brief Account of the Services During the Civil War, of the Sisters of St. Joseph of Philadelphia" (RACHS), XXXV (1924), 345-346.

XIV. Sisters of Providence of St. Mary-of-the-Woods (1840):

(a) *Books:*

Charity Dye, *Some Torch Bearers in Indiana* (Indianapolis, 1917).

Biographical Sketches: Mother Mary Cecilia (Bailly), Mother Anastasie (Brown), Mother Mary Ephrem (Glenn), Mother Euphrasie (Hinkle) (St. Mary-of-the-Woods, 1937).

Joseph B. Code, *Great American Foundresses*, "Mother Theodore Guerin of the Sisters of Providence of St. Mary-of-the-Woods."

Sister Mary Anita Cotter, *Souvenir of the Fiftieth Anniversary, or, Golden Jubilee of St. Mary's Academic Institute, St. Mary-of-the-Woods, Vigo Co., Indiana, June 24, 1891, by a former pupil* (New York, 1891).

La Corbinière, Mme. Clementine (Le Fer de la Motte) de. Une femme apôtre, ou, Vie et lettres d'Irma Le Fer de la Motte, en religion, soeur François-Xavier, decedée à Sainte-Marie-des-Bois (Indiana), publieés par une de ses Soeurs, avec une preface par M. Léon Aubineau (Paris, 1880). English translation, *Sister Mary Joseph* (St. Mary-of-the-Woods, 1918).

L'Indiana, suite d'une femme apôtre, par le même auteur (Paris, 1886).

Leben und briefe von Irma Le Fer de la Motte, im ordensstande Schwester François-Xavier (Wien, 1884).

Apostolic woman, or *Life and letters of Irma Le Fer de la Motte, in religion, Sister Francis Xavier, pub. by one of her sisters, with a preface by M. Leon-Aubineau, tr. from the Fr.* (N. Y., 1882).

Life and letters of Sister St. Francis Xavier (Irma Le Fer de la Motte), of the Sisters of Providence, written by one of her sisters, and tr. from the Fr. by the Sisters of Providence (St. Louis, 1917).

Life and letters of Sister St. Francis Xavier; a rev. & enl. ed. with an addenda of additional letters recovered in 1921 from the Archives of the Diocese of Alexandria, Louisiana, ed. by Sister Mary Theodosia (St. Mary-of-the-Woods, 1934).

Mother Mary Cleophas, Superior General of the Sisters of Providence, 1890-1926 (St. Mary-of-the-Woods, 1929).

Sister Mary Theodosia, *Life and Life-work of Mother Theodore Guerin, Foundress of the Sisters of Providence of St. Mary-of-the-Woods, Vigo Co., Indiana* (New York, 1904).

———, *Lest We Forget: Sisters of Providence of St. Mary-of-the-Woods in Civil War Service* (St. Mary-of-the-Woods, 1931).

———, *Journal and Letters of Mother Theodore Guerin* (St. Mary-of-the-Woods, 1937).

(b) *Dissertations:*

Sister Lawrence, "History of the Sisters of Providence (1840-1890)". M.A. dissertation at Loyola University, Chicago, 1933.

Sister St. Philomene, "Educational Work of the Sisters of Providence in Indiana, 1840-1933". M.A. dissertation at Loyola University, Chicago, 1933.

(c) *Articles:*

"The Sisters of Providence in Indiana" (CER), I (1911), 137-145.

"Our Convents," "Sisters of Providence of the Holy Childhood of Jesus" (MM), IV (1856), 345-348.

XV. Sisters of Notre Dame de Namur:

1. Cincinnati (1840):

(a) *Books:*

Sister Helen Louise, S.N.D., *Sister Julia (Susan McGroarty) Sister of Notre Dame de Namur* (New York, 1928).

———, *Sister Louise (Josephine van der Schrieck), 1813-1886, American Foundress of the Sisters of Notre Dame de Namur* (Washington, 1931).

C. Clair, La Vénérable Mère Julie Billiart (Paris, 1895).

Life of Sister Julia Provincial Superior of the Sisters of Notre Dame (Washington, 1911).

Mary E. Mannix, *Memoirs of Sister Louise, Superior of the Sisters of Notre Dame in the United States* (Boston, 1907).

Sister M. De Chantal, *Julie Billiart and Her Institute* (London, 1938).

Sister Mary Patricia, S.N.D., *The American Foundation of the Sisters of Notre Dame de Namur* (Philadelphia, 1928).

(b) *Articles:*

Sister of Notre Dame of Trinity College, "The Institute of Notre Dame de Namur" (CER), I (1911), 223-230.

"Our Convents," "Sisters of Notre Dame" (MM), V (1857), 590-593.

"Letters Bearing Upon the Foundation of the Sisters of Notre Dame de Namur in America" (RACHS), XI (1900), 320-327.

"Work of the Sisters During the Epidemic of Influenza, October, 1918" (RACHS), XXX (1919), 147-148.

XVI. Sisters of the Holy Family (1842):

(a) *Books:*

Nothing published.

(b) *Dissertations:*

Sister Catherine, History of the Holy Family Sisters. M.A. dissertation at Xavier University, 1934.

(c) *Articles:*

Nothing of importance.

XVII. Sisters of the Holy Cross (1845):

(a) *Books:*

Sister M. Eleanore, C.S.C., *On the King's Highway* (New York, 1931).

Gerald M. C. Fitzgerald, C.S.C., *Juxta Crucem, The Life of Basil Anthony Moreau, 1799-1883, Founder of the Congregation of the Holy Cross and of the Marianite Sisters of the Holy Cross* (New York, 1937).

Sister M. Rita, C.S.C., *The Story of Fifty Years* (Notre Dame, 1905).

Very Rev. Edward Sorin, C.S.C., *Circular Letters* (Notre Dame, 1885).

In Memoriam: Mother Mary of St. Angela (Notre Dame, 1887).

James J. Walsh, *These Splendid Sisters*, "Mother Angela and the Sisters of the Civil War" (New York, 1926).

(b) *Articles:*

S. M. A., "The Sisters of the Holy Cross" (CER), II (1911), 627-640.

———, "A Hasty Inference" (CER), II (1911), 922-924.

XVIII. Sisters of the Good Shepherd:

Sister Mary of St. Teresita, *The Social Work of the Sisters of the Good Shepherd* (Cleveland, 1938).

1. Kentucky (1843):

Nothing published.

2. St. Louis (1849):

(a) *Books:*

He Had Compassion on Them (St. Louis, 1927).

XIX. Sisters of Mercy:

The following are general works on the Sisters of Mercy in the United States:

Mother Austin Carroll, *Leaves from the Annals of the Sisters of Mercy*, 4 vols. (New York, 1889).

Joseph B. Code, *Great American Foundresses*, "Mother Mary Xavier Warde of the Sisters of Mercy."

Sister Mary Josephine Gately, *The Sisters of Mercy* (2 vols., New York, 1931).

Sister Mary Eulalia Herron, *The Sisters of Mercy of the United States* (New York, 1929).

Sisters of Mercy, *Rev. Mother Mary Xavier Warde* (Boston, 1902).

1. Pittsburgh (1843):

(a) *Books:*

Sisters of Mercy, Pittsburgh, *Memoirs of the Pittsburgh Sisters of Mercy; compiled from various sources*, 1843-1917 (New York, 1918).

(b) *Articles:*

"Our Convents," "Sisters of Mercy" (MM), IV (1856), 724-728.

Sister Mary Eulalia Herron, "Work of the Sisters of Mercy in the United States. Diocese of Pittsburgh, 1843-1921" (RACHS), XXXII (1921), 151-176.

2. New York (1846):

(a) *Books:*

The Golden Milestone (New York, 1896).

(b) *Articles:*

Sister Mary Eulalia Herron, "Work of the Sisters of Mercy in the United States. Diocese of New York, 1846-1921" (RACHS), XXXIII (1921), 216-237.

3. Chicago (1846):

(a) *Books:*

Life of Mary Monholland, one of the Pioneer Sisters of the Order of Mercy in the West (Chicago, 1894).

Mother Catherine McAuley and the Beginnings of the Works of the Sisters of Mercy in Chicago (Des Plaines, Illinois, 1920).

Sisters of Mercy, Reminiscences of Seventy Years (Chicago, 1916).

(b) *Articles:*

"The Sisters of Mercy, Chicago Pioneer Nurses and Teachers, 1846-1921," by a Member of the Community (ICHR), III (1921), 339-370.

Sister Mary Eulalia Herron, "Work of the Sisters of Mercy in the United States. Diocese of Chicago, 1846-1921" (RACHS), XXXII (1921), 314-343.

XX. Sisters of the Precious Blood (1844):

Aside from the *Historic Centennial Pageant Souvenir* (Cincinnati, 1934) no history of the Community in book form has been published. However, such a book is now being prepared.

XXI. Sisters of the Immaculate Heart of Mary:

1. Monroe, Mich. (1845):

(a) *Books:*

A Retrospect, Three Score Years and Ten, Sisters, Servants of the Immaculate Heart of Mary, by a Member of the Community (New York, 1916).

Sister Maria Alma, *Sisters, Servants of the Immaculate Heart of Mary* (Philadelphia, 1934).

Sister Immaculata, I. H. M., *The Sisters of the Immaculate Heart of Mary* (New York, 1921).

Sister Mary Xaveria, I. H. M., *Mother Mary Clotilda and Early Companions of the Sisters, Servants of the Immaculate Heart of Mary* (New York, 1928).

(b) *Articles:*

"A Sketch of the Work and History of the Sisters, Servants of the Immaculate Heart of Mary, 1845-1920" (RACHS), XXXI (1920), 276-338.

XXII. School Sisters of Notre Dame (1847):

(a) *Books:*

P. M. Abelen, *Venerable Mother M. Caroline Friess* (St. Louis, 1893; second edition, 1917).

A School Sister of Notre Dame, *Mother Caroline and the School Sisters of Notre Dame in North America* (St. Louis, 1928).

(b) *Articles:*

"Our Convents," "School Sisters of Notre Dame" (MM), III (1855), 549-551.

XXIII. Sisters of St. Francis:

1. La Crosse, Wis. (1849):

Sister Mary Verene, *Our Community: The Origin and Development through Seventy Years of the Congregation of the Sisters of the Perpetual Adoration, La Crosse, Wisconsin, 1849-1919, by a Member of the Community* (LaCrosse, 1920). A revision of this work is in the process of preparation.

JOSEPH B. CODE

BOOK REVIEWS

Patrologie. By BERTHOLD ALTANER. (Freiburg i/B: Herder & Co. G. M. B. H. Verlagsbuchhandlung. 1938. Pp. xviii, 353. $3.10.)

Altaner's revision of Rauschen's *Patrologie,* published in 1931 (cf. CATHOLIC HISTORICAL REVIEW, October, 1934), was so thorough as to make the book a new work, but Rauschen's name was still retained on the title page. In the present volume the transformation has been carried so far that the book rightly appears under Altaner's name alone. Through the use of three different sizes of type and the grouping of bibliographical data on a given author normally in one place in the treatment of this author, much space has been saved, and the new *Patrologie,* although eighty pages shorter than the *Rauschen-Altaner* of 1931, actually contains much more material. Thus, the general bibliography in the *Einleitung* has been considerably increased in size, more than eighty new authors have been included for treatment, and more than three thousand references to the most recent literature, as compared with eighteen hundred such references in the 1931 edition, have been given. Unfortunately, however, to save space, Altaner has deliberately omitted many references to earlier publications, and particularly references to periodical literature for the period 1925-1930. It will be necessary therefore to refer to *Rauschen-Altaner* for numerous articles appearing in journals during the period mentioned.

The new *Patrologie* is primarily intended for seminary students, but it perhaps will serve even better the needs of specialists in the field as a reliable and up-to-date manual of ready reference. For the student, as was mentioned in the reviewer's criticism of *Rauschen-Altaner,* the treatment of an author's works and teachings is often too brief to be satisfactory. Altaner himself is well aware of this weakness in the present volume, and announces in his *Vorwort* that he is preparing a large two-volume history of early Christian literature. This work, while not to be on such an exhaustive scale as the monumental five-volume *Geschichte der altkirchlichen Literatur* of Bardenhewer, will deal with Christian literature and its problems in sufficient detail and will have the advantage of being abreast of the latest research in the field. It seems to the reviewer, however, that what we need is not so much a large two-volume work, but rather a single volume of about the size of *Bardenhewer-Shahan.* A patrology of this size would have most of the good features of the larger work projected by Altaner and at the same time would not be too bulky—or too expensive.

In a new edition of the present *Patrologie* certain minor defects can easily be remedied. Thus, a number of misprints in bibliographical items can be removed, a few important bibliographical omissions can be taken care of, and, especially, a few new names should be included for treatment. Altaner would seem to have dealt a little carelessly with minor figures, as some have been included who could have been omitted while some have been omitted who certainly should have received notice.

The author is to be praised for his obvious effort to give full justice and space to books and articles written in languages other than German. In this connection, it was gratifying to the reviewer to find the *Catholic University of America Patristic Studies* so well represented in the bibliographies.

MARTIN R. P. MCGUIRE

Catholic University of America

Das Papsttum, Idee und Wirklichkeit. By JOHANNES HALLER. In drei Bänden. Zweiter Band. Erste Hälfte: *Der Aufbau;* Zweite Hälfte: *Die Vollendung*. (Stuttgart: J. G. Cotta'sche Buchhandlung Nachfolger. 1937, 1939. Pp. x, 485; x, 601.)

The reader of this voluminous work will be agreeably disappointed when he perceives that there is little if anything in it of the involved long sentences which we have to plough through in the productions of some German savants. The whole text runs smoothly, mostly in short sentences, and even longer ones rarely demand a second reading. One clearly notices the ease with which the author controls his language.

That the author had at his disposal the results of numerous researches is evident, even in passages where we are unable to check up his quotations and references in detail. Whether or not the results are genuine, that is, truly drawn from sources or deduced from them by logical reasoning is another question. The standpoint from which the author views the whole course of papal history cannot have been derived from sources. He looks at the papacy as no more than a remarkable political structure (chiefly of Teutonic parentage) raised by merely human means, increasing its power by diplomatic shrewdness and clever use of favorable circumstances, and on the contrary declining in influence by failing to avail itself of good chances, or by committing positive blunders. The religious ideas, or what we might call religious forces, are merely an aid for the purpose of gaining more extensive earthly power. The development of the position of the Bishop of Rome was not the gradual actualization of a religious mission but merely the result of a play of political forces. In other words, the author tries to suppress that feature which is most essential in the structure of the papacy. Wherever the religious idea turns up, he endeavors to suppress it and make the event in question appear as a purely political success or failure. Not rarely does the

author betray a deep-seated aversion and consciously emphasized contempt for matters touching the papacy (*Schönere Zukunft*, January 1940).

It is, of course, impossible to enter in detail upon all the statements and innuendos of this large work. We gladly accept the historical truth, even where it is not according to our taste. We have no objections to the several descriptions, taken from sources, of the sad moral status of wide ecclesiastical circles, especially since, after presenting such a depressing picture, the author also indicates the points where self-reproach caused serious endeavors to be made to lift both clergy and laity to a higher level of morality. But are all those individual dark features historically true? Some of us will want more evidence than the author furnishes.

In summing up the life of St. Nicholas I, the author maintains that, far from being an unselfish champion of justice and good morals this pope was merely a politician, looking to his own profit and guiding his steps according to changeable circumstances. We are accustomed to call this pope a saint. And we are by no means inclined to change our mind after reading Dr. Haller's verdict. In the more than forty pages which he devotes to this pontiff's life there hardly appears a single act or enterprise directed to anything but the success of political plans. Not with a syllable, as far as the reviewer can see, is any credit given to the pope for aiming at higher purposes. It is hard to believe that this picture of a saint is objectively true, and we prefer continuing to give St. Nicholas I his honorable title together with our genuine veneration. Nor do we entertain much fear that some day historical truth may change the picture into the complete contrary.

What was after all the chief crime of St. Nicholas I? On pages 84 and 85 the author enumerates the various epithets which Nicholas added to his name to express the greatness of his power, such as 'Custodian of the Keys of Heaven', 'Oekumenic Bishop', 'Universal Judge', etc. Haller grants that such ideas were by no means new but had been proclaimed centuries before. What he objects to is their frequent repetition, the vigorous wording in which they come from Nicholas' mouth, and above all the persistent endeavor to reduce them to actual reality. Even if we grant that this pope made mistakes, and that plans of his miscarried, we have no right to find serious fault with him for reiterating principles which in fact only express the fullness of the papal power. The author thinks "some of these utterances need only small alteration to be identical with the Vatican Dogma of the pope's inerrancy and the limitlessness of his government." Unfortunately for the author there is no such papal inerrancy as he supposes, because the inerrancy proclaimed by the Vatican Council is restricted to matters of faith and morals. And the government of the pope as pope does not extend to merely temporal matters. By employing such phraseology (which, however, is in keeping with the

language and spirit of this whole work) the author misleads the unwary reader into unhistorical views. According to him the constitution of the Church and the power of the sovereign pontiff are man-made, resulting from the various events in which the pope was actively or passively concerned. On page 87 we find an enumeration of cases in which Pope Nicholas is said to have interfered in the rights of metropolitans. Well, in a number of them the pope's steps were evidently correct and the author's verdict incorrect. In others the author must permit us to suspend our judgment, until the matter has been investigated by impartial investigators.

The reviewer has devoted some efforts to the reviewing of Haller's discussion of Nicholas I, because he is the first of the prominent figures among the Roman pontiffs that occur in this part of Haller's work. Other great popes are treated similarly. Gregory VII and Innocent III elicit many a word of admiration from the author. But this is more than discounted by the amount of reproach of which they become the victims. The work also abounds in sentences which are half true and therefore liable to cause the uninformed reader to swallow the untrue without misgivings.

As it is, this brilliantly written work cannot be recommended to any but such readers as are enabled by previous studies to doubt seriously a considerable number of its old and new statements. In other words, to draw real advantage from Haller's work the reader must beforehand be well grounded in papal history. Only persons so prepared may find in it much truly instructive matter, sometimes unexpected light and valuable generalizations. Others will not be truly enlightened by its perusal.

FRANCIS S. BETTEN

Marquette University

Sanctity in America. By AMLETO GIOVANNI CICOGNANI. (Paterson, New Jersey: St. Anthony Guild Press. 1939. Pp. 156. $1.00.)

It should be a source of profound satisfaction to the Catholics of the United States that the representative of the Vicar of Christ in this country has thus publicly emphasized the fact that sanctity of life has not been alien to American life. His Excellency, the Most Reverend Apostolic Delegate, has given in this admirable little volume sufficient evidence that the lives which went into the making of the Church in America were in many instances holy to an heroic degree, and that their results cannot be viewed in any other light than a bright promise of sanctity and heroism for the years which are to come. As the blood of martyrs is the seed of Christians, so also are the labors of saints the pledge of holiness for future endeavors. Hence in these difficult days of violence and worldliness, *Sanctity in America* is an encouragement to the present efforts of many who are carrying on the work of those whose life-stories are told in this book.

But above all it is a chapter in American history well worth recording, even in its abbreviated form.

Beginning with the Jesuit martyrs, His Excellency tells a story too little appreciated even by Americans at large. Like some mediaeval pageant there pass the figures of bishops, priests, religious women and the attractive Tekakwitha, the "Lily of the Mohawks", whose cause for canonization is already far advanced in Rome. Bishops John Nepomucene Neumann, Joseph Rosati, Mathias Loras and Frederic Baraga; Fathers Junipero Serra, Magin Catala, Felix De Andreis, Samuel Mazzuchelli, Francis Xavier Seelos and Leo Heinrichs, and Mothers Cabrini, Duchesne, Seton, Guerin and Bentivoglio, appear in as many chapters, testifying to the love they all bore to this same Church in the new world which holiness had made so glorious in the old. There are seventeen chapters in all, with an equal number of illustrations. A supplementary reading list is given at the end of each biography. The physical makeup of the book is very attractive, and its modest price should be a special recommendation for its wide dissemination among all classes of American Catholics, but especially to those of high school and college age.

A story of holiness was often the first step toward spiritual greatness taken by some of the world's greatest saints. It is to be hoped that this book will open up a path to God for many in America where sanctity already is not unknown.

JOSEPH B. CODE

Catholic University of America

The Catholic Church in Louisiana. By ROGER BAUDIER. (New Orleans: Privately printed. 1939. Pp. 605. $5.00.)

The author of this volume undertook a giant task when he essayed to write the history of the Church in Louisiana from the coming of LaSalle down to our own times. In colonial days the Louisiana church embraced not only the vast territory west of the Mississippi, out of which fifteen of our modern states were erected in whole or in part, but during the last twenty years of the Spanish domination it included West Florida and, after the creation of the diocese of Louisiana in 1793, East Florida as well. In this work the author treats of these outlying portions of the Louisiana church up to the point where they were separated from the diocese of New Orleans, limiting himself thereafter to the story of the Catholic religion in the present state of Louisiana with its three dioceses, New Orleans, Alexandria (formerly Natchitoches) and Lafayette.

Baudier is under no illusion that he has produced a finished work, for he clearly states in his preface:

> No claim of course is made for finality by any means, especially in a pioneer work of this kind. It is hoped that little known or unknown avenues having been opened and the path having been broken, other

research workers will take up the task of making more detailed studies of personages and events in the life of the Church in Louisiana.

Nevertheless, he has brought together and arranged an overwhelming number of facts from long-forgotten manuscripts, from church registers, civil records, books, periodicals and newspapers to give a form and a figure to the story of ecclesiastical life in Louisiana. Apart from the history of the French missionaries in Louisiana, he was in a relatively untouched field, breaking new ground.

The whole history of the Church in Louisiana is divided into five parts: (1) The period of exploration and discovery; (2) The French missionary era from 1717 to 1766; (3) The Spanish régime covering the years 1766-1801; (4) The transition period, called by the author, "The Dark Days", from the departure of the Spanish bishop, Peñalver, in 1801, down through the terms of Bishops DuBourg, Rosati and de Neckere; and (5) the years of steady growth from the advent of Bishop (later Archbishop) Blanc in 1835, until 1938. This arrangement flows naturally from the sequence of events, though it might have been better to shorten the introductory part, or eliminate it altogether as a separate section, and merge it with the second part, describing the French missionary efforts. Each of these parts is subdivided into chapters, sometimes none too happily.

The description of the Church in French times adds little to what has been said in other volumes previously published, particularly in Vogel's *The Capuchins in French Louisiana: 1722-1766* and in Delanglez' *The French Jesuits in Lower Louisiana: 1700-1763,* though the author brings out into greater relief the part played by the missionary priests from the Quebec seminary and by other priests who were neither Capuchins nor Jesuits.

A distinct contribution has been made in the account of the Church during the Spanish régime, and students conversant with this part of Louisiana history will readily recognize the labor expended in gathering the materials used here. It is not complete, however, for much more needs to be said on the difficulties that arose between Auxiliary Bishop Cyril de Barcelona and his ecclesiastical superiors in Cuba, Bishop Echevarría of Santiago de Cuba and Bishop Trespalacios of Havana, on the background of the Sedella controversy, on the visitation of New Orleans in 1789-1790, on the efforts to start an ecclesiastical seminary in 1795, and on the restoration of Father Sedella (Père Antoine). Castillo's *La Luisiana Española y el Padre Sedella* might have been used with profit in telling this portion of the story.

The difficulties that confronted the administrators of the diocese on the departure of Bishop Peñalver, Fathers Hassett and Walsh, and the arduous work of Bishops DuBourg, Rosati and de Neckere in bringing order out of chaos, are well told in the chapters covering the transition period. Here again, however, there are *lacunae*. The author's contention that a

cathedral chapter was in operation in New Orleans before or after Peñalver's departure is without sufficient proof. Moreover, the strenuous efforts of Father Walsh, the acting superior of the diocese, to retain jurisdiction of the Floridas as a canonical part of the diocese of Louisiana, when the bishop of Havana wished to include it under his care because he was the nearest Spanish bishop, has been passed over.

The permanent growth of Catholicism in Louisiana began with the advent of Bishop (later Archbishop) Blanc in 1835. This prelate, who ruled the diocese for twenty-five years and established it on a firm basis, is singled out by Baudier as the greatest of its archbishops. The labors of the other archbishops and of the suffragan bishops at Alexandria (Natchitoches) and at Lafayette, however, are not overlooked, particularly the work of Archbishop Odin and of Archbishop Leray in the undramatic, but vital, task of straightening out the finances of the diocese of New Orleans after their predecessors had entered upon a program of expansion.

While many chapters of this book are fairly smooth and readable, so many details and bald facts, only occasionally relieved by interesting anecdotes, are given in other chapters, especially in the second half of the book, that they resemble a catalogue of names, places and dates. The narrative is often heavy, cumbersome and difficult to follow. The reader finds himself immersed in a sea of factual data. These facts, to be sure, have a definite value, but they will have to be worked over, interpreted and summarized before the telling of them will sustain the interest of the general reader. By this the reviewer does not wish to say that the work is without value. As a pioneer work it bears the defects of practically all such labors, but it will be immensely useful to those who follow the author in writing on the Church in Louisiana.

Since the chief merit of the book lies in its opening up of source material, it is a pity that the footnotes were not done more carefully. The citations are inadequate; they do not give enough information to permit the reader readily to locate the reference. There are, moreover, a number of other defects, though they are incidental. Auxiliary Bishop Cyril is pictured as dying in 1799 (p. 219), when he really lived long after that. Father Lennan is erroneously called a Capuchin (p. 207); it is inaccurately stated that Father Michael O'Reilly labored in Feliciana (p. 229); the presence of Father Lamport at Mobile seems to have escaped the author (p. 241), and the declaration that there was not a vacant parish in Louisiana during the last years of Peñalver's term (1799-1801) is far from correct. There are other mistakes too, but they are relatively few and they do not mar the work as a whole. The index is a small book in itself, extending over fifty-five pages and very well done. Some thirty illustrations add to the attractiveness of the work.

In spite of all the criticisms mentioned, the author of this volume may be well satisfied that he has achieved his purpose. He has opened up

unknown avenues of research. In amassing so much data he has done valuable spade work for future students in the field. If all the dioceses in America had the ground equally well prepared, the long-sought day when the writers of American Church history will give us a general history of the Church in the United States would be immeasurably hastened.

MICHAEL J. CURLEY

Mt. St. Alphonsus
Esopus, New York

Our Land and Our Lady. By DANIEL SARGENT. (New York: Longmans, Green and Co. 1939. Pp. 263. $2.50.)

A native of Boston and a convert from Unitarianism to the Catholic faith in 1919, Daniel Sargent acquired an extensive knowledge of medieval culture during his twenty years of association with Harvard University as instructor in literature and history. During 1936-37 he was president of the Catholic Poetry Society of America and also president of the American Catholic Historical Association. Two previous volumes, *Catherine Tekakwitha* and *God's Ambuscade* have ensured his recognition as a professional writer. *Our Land and Our Lady* is an historical account of devotion to the Blessed Virgin Mary in the United States. In twelve compact and coherent chapters the author marshals the salient facts requisite to the adequate development of his spiritual theme. Frankly popular in style and arrangement, innocent of footnotes or the citation of sources, this book appeals to the imagination and emotions as powerfully as the most engaging fiction. The ornaments of language, bold generalizations, accurate compression and vivid connotation carry the reader through six centuries like the passenger in an aeroplane rushing from coast to coast in quest of a panoramic view of his nation. The thread of the narration extends from the ship *Santa Maria* of Queen Isabella and Columbus to the crypt of the National Shrine of the Immaculate Conception in Washington.

The Spanish and French régimes first pass in review. There is much rattling of long buried and much vilified bones. Ponce de Leon, Lucas Vasquez de Ayllon, Cabeza de Vaca, De Soto and Pedro Menendez de Aviles project themselves from the pages, march in the pageant and dispel the legendary accretions that have obscured and distorted their motives, exploits and characters. Largely spiritual, never punitive, Spain's conquest of one-third of the United States cannot be clearly visualized without a just recognition of the most important conqueror, *La Conquistadora*, Our Lady of Victory. Father Jacques Marquette, S.J. symbolizes the black robes, the French missionaries, who strove with apparent futility to civilize and convert the Indians. The legend of the black robes persisted and impressed ineradicably upon the aborigines of the Mississippi Valley the idea of the Catholic priesthood. Marquette named the Father of Waters the "River of the Immaculate Conception," and he applied the same sacred

name to the Jesuit Indian mission which he founded on the Illinois River between Utica and Ottawa during Holy Week in 1675. The Jesuit, Father Pierre de Smet, maker of history in the Northwest, revived and incorporated the semi-mythical black robe; from a temporal point of view he played the role of a compassionate chaplain who walks to the gallows with a condemned outcast of society; but among all the Indians of the Northwest he popularized the Mother of God as *Auxilium et Refugium Indianorum*.

With the Peace of Paris in 1763 ended the French occupation of the Mississippi Valley. The sacrilegious destruction of the old Jesuit Indian mission at Kaskaskia, not by the Indians or by the conquering English, but by the French themselves, revealed the malignant philosophy that undermined the old régime; yet the "French of all professions never had the fierce, imperious racism of the so-called Anglo-Saxons." Du Luth, distinguished and cultured, invoked the name of the Indian maiden, Catherine Tekakwitha, whose race was the same when she had passed beyond the church militant. The uninviting prospects of the small, weak flock of the nascent church in the United States are surveyed under the headings, "Maryland" and "Bishop John Carroll." "Maryland" epitomizes the colonial period. A remnant of Catholic England by a circuitous route introduced the name and cult of the Virgin into a colony which existed by sufferance. Repressive and sanguinary laws, happily for the cradle of Catholicity in the United States, were unenforced. During the Revolution "Maryland" was necessary to success. Bishop John Carroll, a Jesuit, the first head of the Church in the United States, was forced into the role of a prosaic peacemaker by the vast extent of his unwieldy diocese and by the heterogeneous and restless elements of its scattered Catholic population. A failure would be a catastrophe. He placed his parishes under the protection of Our Lady and he ordered the recitation of the litany of Loretto before the celebration of High Mass. In a veritable deluge thirty millions of Europeans since the days of Bishop Carroll, poured into our country. Like Neptune of classic fame, Archbishop John Hughes dominated the flood from his point of vantage at New York, the chief port of entry. Besides the perils of shipwreck and starvation enroute, the immigrants had to face poverty and hostility in the land of liberty. Economic and social repression was conjoined with a savage atavism in the persecution directed against them. Characteristic of the xenophobia was its fury against the cult of the Blessed Virgin and against the Virgin's exemplars, the Catholic nuns. The Native American mob burned the Ursuline Convent at Charlestown, Massachusetts, in 1834; Maria Monk's *Awful Disclosures* calumniated the Catholic sisterhood.

The book concludes with illuminating comments on Catholic education, modern Catholic missions and modern forms of devotion to the Mother of God. In a great university truly Catholic in spirit and mediaeval in its traditions Young America climbs to the peaks of publicity in an American

sport fostered under the aegis of Notre Dame, Our Lady. In brief Mr. Sargent has produced a delightful and edifying miniature of the history of the Church in the United States and has thereby contributed to our apologetic literature and to the philosophy of history. Obviously this volume is the result of extensive and analytic reading and his generalizations draw upon the researches of numerous specialists in the field of historical research.

THOMAS F. CLEARY

St. Joseph's Rectory
Kewanee, Illinois

The Jew in the Medieval World, a Source Book (315-1791). Edited by Jacob R. Marcus. (Cincinnati: Sinai Press. 1938. Pp. xvi, 504. $3.00.)

This volume of the series *Jewish History Source Books* offers a very wide range of selections from historical narratives, law codes, memoirs, diaries, polemics, folk-tales, ecclesiastical documents, advertisements, communal statutes and other sources concerning varied aspects of Jewish life from about A. D. 315 to 1791. In explanation of this unorthodox interpretation of the Middle Ages, Dr. Marcus expresses the opinion that "The medieval age comes to an end for Western Jewry with the proclamation of political and civil emancipation in France in September, 1791."

This reviewer regrets the fact that Dr. Marcus, with many other scholars, pays insufficient attention to the relations of Jews and medieval criminal law in the early Middle Ages, or to the influence of Jewish conceptions of law upon Christian law codes (*cf.* among others, the excellent articles by Guido Kisch in recent numbers of *Speculum* and elsewhere). Dr. Marcus also gives inadequate treatment to the ways in which Jews were, at times, allowed to evade laws imposing disabilities, and to acquire certain rights and privileges (*cf.* Victor G. Green, *The Franciscans in Medieval English Life*, s.v. "Jews"). In addition, the book under review could have been greatly improved by including more materials illustrative of the history of the Jews in medieval England.

In spite of these and other criticisms, to be mentioned below, this book offers very valuable materials of which many have previously not been available to the general reader. Of these extracts, the first section, entitled "The State and the Jew", deals with the relations between the two among the later Romans, Moslem countries and various Christian nations, from 315 to 1750; and even includes materials illustrating the status of Jews in the early American colonies. Section II, "The Church and the Jew", gives extracts from the acts of Church councils and emperors, papal bulls, theological writings, chronicles and other sources, mainly illustrative of various charges against the Jews and of disabilities and persecutions visited upon them from about 300 to 1761. Section III, constituting more than

half of the book, is devoted to a rich collection of extracts from a wide-ranging list of sources dealing with Jewish self-government, Jewish sects, mystics, and false Messiahs, Jewish notables, and the inner life of the Jews. These extracts illustrative of the life of the Jewish minority in Christendom and elsewhere are not only of value for historians and students of varied interests but frequently appeal to one's sense of humor or of pathos; while other extracts offer convincing testimony to the high idealism and wisdom of many a Jewish leader. Each selection included in the volume is prefaced by an explanatory introduction and followed by selected readings, in addition to a series of notes on the bibliography and a list of references to sources. The index is thorough.

In addition to criticisms given at the beginning of this review, several others need to be made. In the bibliographies it would seem that at times additional items should have been included *e.g.*, the excellent work of Boyd on the Theodosian Code (p. 7); various writings on the relations of the Jews and of Jewish influence to criminal law in the Middle Ages; connections between Maimonides and St. Thomas Aquinas; and various volumes in the *Corpus Scriptorum Ecclesiasticorum Latinorum*. But the book includes numbers of excellent references, of which some are not familiar to Gentiles. In the main, Dr. Marcus shows a high degree of objectivity in many of his introductions (*cf.* especially p. 41); but, as regards his remarks on page 49, it should be remembered that in the later Middle Ages there was a growing belief in the prevalence of perjury by Gentiles, as well as by Jews.

THOMAS P. OAKLEY

White Plains, New York

Álvar Núñez Cabeza de Vaca. By CLEVE HALLENBECK. (Glendale, Calif.: Arthur H. Clark Company. 1940. Pp. 326. $6.00.)

This volume, as stated in the sub-title, deals with "The Journey and Route of the First European to cross the Continent of North America, 1534-1536." Of perennial interest are the adventures of Álvar Núñez, more generally known as Cabeza de Vaca (Cowhead). His wanderings in eastern Texas four centuries ago and the course he followed on his long journey back to civilization have never before been studied so critically, so exhaustively, and for the most part so convincingly as in the volume under review.

In the first of the three parts into which the volume is divided, Mr. Hallenbeck recounts the events of the ill-fated Narváez expedition up to the time of the shipwreck near the mouth of the Mississippi and then relates the experiences of Núñez as trader and as slave among the Indians in eastern Texas up to the day he and his three companions were reunited to begin the journey that ended two years later on the western border of Mexico. The author employs as basis for his account the more accurate Bandelier version of the well-known *Naufragios*, the original 1542 edition

of which he consulted in the New York Public Library, and the so-called "Joint Report", as published in 1547 by Oviedo y Váldez in his *Historia General y Natural de las Indias*. Anyone who has had to struggle with these utterly confusing sources of first-hand information will be able to appreciate the difficulties under which Mr. Hallenbeck labored and for this reason, after reading this part of the volume, will be ready to congratulate the author on his really excellent achievement. By eliminating from the original accounts all interpolated and irrelevant observations, the author succeeded admirably in piecing together a narrative of the expedition that is clear and coherent. This is true especially concerning the series of events that occurred after the shipwreck during Núñez's sixth sojourn in Texas.

The second part of the volume presents a critical discussion of the route over which Núñez and his three companions—the sole survivors of the Narváez expedition—finally reached the Spanish town of Culiacán on the coast of the Gulf of California. For critical and painstaking scholarship this part of the volume is easily the best. Up till now, as far as Texas is concerned, no one has read the pertinent texts with such meticulous care, nor has manifested in matters of interpretation so searching a mind and such vast erudition, nor in point of personal comfort and safety has gone to such lengths for the sole purpose of solving a problem of purely academic interest. The result of Mr. Hallenbeck's strictly scientific procedure is that of all earlier theories concerning the route taken by Núñez and his companions the one he submits in this volume is, at least as far as Texas is concerned, without question the best documented and therefore the most acceptable.

This becomes manifest after reading the third and last part of the volume, in which the author discusses the theories advanced by Bandelier, Bancroft, Ponton and McFarland, Baskett, Read, Twitchell, and Davenport and Wells. He looks into the arguments upon which these seven theories are based and shows in each instance how in this or that particular point the respective writer is manifestly in error and the route he traced consequently untenable. It should be noted here, as the author himself testifies, that in his tracing of the western portion of the route, beginning with the travelers' first contact with the Rio Grande, he was assisted by Dr. Carl Sauer of the University of California. The present reviewer, having himself tackled the problem as far as Texas is concerned, ventures the opinion that this portion of the route need not be studied again for a more thorough and more acceptable solution of the interesting problem. Taken as a whole, the work of Mr. Hallenbeck is a real and valuable contribution to scientific history.

The volume, handsomely printed and bound, contains nine charts that really serve the purpose for which they have been inserted. Without them the reading of the volume would certainly be less intelligible and fascinating.

FRANCIS BORGIA STECK

Catholic University of America

L'Anno di Mentana. By PAOLO DALLA TORRE. (Torino: Società Editrice Internazionale. 1938. Pp. xxvi, 312. L. 20.)

Dr. Dalla Torre's work is a product in the growing field of historical research which is bringing out the fact that the fateful conflict between the position of the papacy and the demands of Italian nationalism in the nineteenth century was not due to the unreasonable obstinacy of the papal authorities, but to their justified adherence to sound historical and juridical principles. When this type of work has reached a fuller development, we will have a radically different presentation of the *Risorgimento,* along the lines being followed by George Berkeley in his *Italy in the Making* series.

The current work begins at the time when the growing kingdom of Italy had absorbed all of the peninsula save the remnant of the Papal State, now reduced to a strip along the sea, one hundred and twenty-five miles long, and about thirty-five miles wide. It deals with the attempt made by Garibaldi in 1867 to destroy this last vestige of the temporal power of the popes, and to give to the newly united Italy its "natural" capital, the city of Rome.

It includes in detail the September Convention of 1864 between Italy and France, by which Napoleon III had agreed to evacuate the French troops which had garrisoned Rome since 1848-49, while the Italians pledged themselves to respect the remaining papal territory and to prevent any assault upon it; the official and popular reaction to this futile compromise; the energetic measures taken by the papal government to build up a military force to replace the French; the organization of the "liberating" force by Garibaldi; and the invasion which ended in the rout at Mentana.

As one reads this book, he is forcefully reminded of the adage that "history repeats itself." The thought of the difficulties of Austria after the World War of 1914-1918 is evoked by the protests of Cardinal Antonelli, Secretary of State to Pius IX, on the condition of the Papal State, so reduced by the Italian annexations of 1860 as to be politically and economically incapable of supporting its capital, Rome. Again, the methods recently used in putting an end to the independence of Austria and Czechoslovakia are recalled by the attitude of the Italian government as Garibaldi prepared his forces in the summer of 1867. Encouragement, not too secret, was extended to the general by Rattazzi, the Italian prime minister, who intended that the disorders occasioned by the Garibaldian invasion of the Papal State should justify an Italian occupation. Garibaldi's designs were so widely known that eventually pressure from Napoleon III (in virtue of the September Convention) led to his arrest. But he escaped within a short time with relative, and perhaps suspicious, ease; no effort was made to re-arrest him, though he appeared publicly in Florence, then the capital of the kingdom, and he was able to complete his plans without further interference. That he did not succeed was due to the complete lack of co-operative interest on the part of the people he had come to

"liberate;" to lack of order in the invading force; to the excellent military leadership of General Kanzler, commander of the papal army; and to the timely arrival of the troops sent by Napoleon when he realized that the Italian government did not intend to carry out its obligation under the September Convention.

One familiar with the general literature in this field is struck by the evidence presented of the contentment of the people of the Papal State, a contentment that was accentuated by the sufferings of the people of the surrounding kingdom of Italy under the double burden of high taxation and military conscription. It was this condition within the Papal State which rendered fruitless the hopes and plans of the Garibaldians for an internal revolt to co-operate with their invasion. Another hitherto unstressed point is the high moral character and efficiency of the papal army, composed at this time in large part of volunteers from almost every country in the world.

Dr. Dalla Torre is to be congratulated for a fine piece of work. His bibliography, of twenty closely-printed pages, is an indication of the extent of his research. We await with what patience we can the time when the rich material of the Vatican Archives may be added to such lists.

JOSEPH H. BRADY

Seton Hall College

Le vrai Louis Veuillot: Étude psychologique de l'Écrivain d'après sa Correspondance. By EMMANUEL GAUTHIER. (Paris: Editions "Alsatia." 1939. Pp. xiii, 377. Fr. 42.)

A writer's character is mirrored in his writings—if he is an honest man. Louis Veuillot was an honest man. He poured forth his soul with reckless abandon. He wrote always in heat, and always in a hurry. He was an author of many books. He was even more the journalist dashing off article after article in the excitement of a battle that lasted half a century. What he said was very nearly exactly what he meant to say. He was terribly in earnest, and his ready command of words enabled him to lay bare his vigorous thoughts. But among the forty volumes of Veuillot's *Oeuvres complètes* it is in the dozen volumes of his *Correspondance* that his latest champion finds the best material for a study in self-revelation.

Emmanuel Gauthier is the pseudonym of a French Christian Brother, who took his doctorate at the University of London. Hence we are in no way surprised at the sympathetic tone and the sustained enthusiasm of the book. Nor, on the other hand, are we disappointed in our expectations of a scholarly historical weighing of evidence. Brother Emmanuel is, we think, fully justified in calling his literary portrait the *vrai* Veuillot. His problem was one of selection chiefly. Once he had assembled and

classified his numerous extracts, he could leave interpretation largely to the candid reader.

We can imagine the author combing through tome after tome of Veuillot, copying out a mountain of quotations of which he could hope to use only a fraction, grouping them under a score of headings, and finally with some regret rejecting the major portion. The book is, in fact, a sort of amplified card-index of the virtues and defects of Louis Veuillot, the virtues, of course, predominating. We have his qualities of mind and of heart, natural and supernatural as well, his emotions, his deep affection for his wife, his parents, his children, his brother, who was an *alter ego*, and his sister, without whom he could scarcely have have had the freedom from care necessary to concentrated literary effort. Add to this a long line of intimate friendships and, perhaps most interesting to many of us, two decades or so of feud with several other Catholic leaders. At times, it makes somewhat monotonous reading. But it does give us an authentic, documented, more intimate portrait of a great soul. The real Veuillot is here *en déshabillé*.

Louis Veuillot was a fighter fearless in face of any kind of opposition, a Christian at peace with himself when dealing his heaviest blows, an apostle careless of his personal interests in his almost blind devotion to the Vicar of Christ. That he made others suffer was his misfortune. His manner was often crude, hard, irritating in the extreme; but no one would deny his sincerity, his honesty of purpose or his courage. And if we can believe his own unguarded and frequent assertions, he carried no bitterness in his heart. We find it hard to like a man whom Montalambert so heartily disliked. Yet it was precisely the zeal of the two men for a great cause that led to their sad misunderstanding. The Catholic peer and the Catholic plebeian each upheld a principle. The greater fault in their falling out was Veuillot's, though on his side there was less of personal animosity down to the end. That France and the Church should have been too small a stage for the brilliant bishop of Orléans and the editor of the *Univers* will surprise no one. Dupanloup was one of those magnificent leaders who could not tolerate a rival. But in this battle of giants the event proved the bishop in the wrong, while the layman, with all his rashness, was on the side of the pope. We can admire Dupanloup and Montalembert, and still readily forgive Veuillot. His disagreement with the Comte de Falloux is a minor point in the bill against him. But it is not so easy to overlook tactics which hurt the saintly Ozanam. The disapproval of a kindred soul like Brownson, of slight import in itself, makes a darker case for Veuillot. Brother Emmanuel makes no effort to gloss over the defects of a man whom he regards, and leads us to regard, as a hero. On the whole the author is a sane critic. And the section on his hero's defects is the best in the book.

Readers who know little or nothing about Veuillot will scarcely be interested in *Le vrai Louis Veuillot*. The author presumes a considerable knowledge of history. But there are enough Catholics in France who still idolize Veuillot, and the legend growing around his name still inspires enough love or hate to secure a wide sale of the book. Whether or not we accept Veuillot as a model for promoters of Catholic Action in the more technical sense, surely we can learn much from a great lay leader and a great journalist. Outside the Church, he would have been a militant anticlerical. His conversion left him still militant. Like a crusading knight he wielded his mighty pen, now like a broad axe to crush the enemy of truth, now like a Saladin's rapier to penetrate the chinks in his armor. He felt the joy of combat. But if his keenest delight came from ridiculing those who ridiculed the Church, he also got his thrill out of the nearly unanimous applause of the village curés of France.

RAYMOND CORRIGAN

St. Louis University

Bernadette of Lourdes. By MARGARET MARY BLANTON. (New York: Longmans, Green & Co. 1939. Pp. ix, 265. $2.50.)

This book is made up of five parts of very unequal length. Part I, "The Canticle of Bernadette," is a neat pen-picture of a French national pilgrimage to Lourdes. Part II, "The Apparitions," takes up about two-thirds of the entire volume. It includes a description of Lourdes and the Soubirous family. It might fittingly be called the background and early life of Bernadette. Part III, "The Convent," is a portrayal of Bernadette's life in the convent down to the time of her death. Part IV, "The Cures," devotes a very few pages to the marvels that happen at Lourdes. Part V, "The Book of Saints," treats of Bernadette's canonization and glorification.

The writer of this biography is not a Catholic, but she writes of Bernadette with such deep sympathy and *élan* that one would hardly suspect it. She spent considerable time in Lourdes and Nevers, and she had the privilege of meeting a number of people who had had personal contacts with Bernadette. But she relies for her materials above all else on the Jesuit, Father Cros, whose three volumes were based on the minutes of the episcopal commission appointed to pronounce on the supernatural character of the apparitions.

Mrs. Blanton draws a touching picture of the poverty, the ignorance, the shiftlessness, and the unsanitary conditions of the Soubirous family. She brings out the fact that at the time of the apparitions, when Bernadette was fourteen years old, she could neither read nor write. It all puts one in mind of St. Paul's words in his first letter to the Corinthians: "The base things of the world, and the things that are contemptible, hath God chosen." It is to such a one of lowly birth and miserable surroundings that Our Lady deigned to appear eighteen times from February 11 to July 16, 1858.

Mrs. Blanton describes these apparitions in great detail. And well she should, for after all they are the only things which lifted Bernadette out of the ordinary and made the world take note of her. One remarkable fact, nearly as great as the apparitions themselves, was the constant refusal by Bernadette and her parents of the gifts which were almost forced upon them, and of their abiding determination not to use these supernatural manifestations as a sort of ladder from poverty to riches or fame. Another curious fact in the life of Bernadette is this, that, while so many found renewed strength and health at Lourdes, she herself was never cured of tuberculosis, a disease from which she suffered until her death in the convent at Nevers. Nor was ill health her only trial. Perhaps even a greater one came from the humiliations inflicted upon her by no doubt well-meaning superiors, who deemed this a necessary measure to protect her from the pitfalls of pride. It all now seems so utterly needless, since Bernadette herself took every means to remain hidden and to make the world forget that God had one time used her to show forth to the world His Immaculate Mother.

The cures of Lourdes are treated in a very brief and summary manner, though one of the most striking, that of tuberculous Charles McDonough, receives adequate attention. Indeed, this case alone would seem sufficient to prove the genuineness of miraculous intervention. The author herself, however, remains non-committal. She admits that remarkable cures take place at Lourdes, but prefers to leave it to others to decide whether they are miraculous or not. One is considerably surprised to note that Mrs. Blanton makes no reference to the classical work on Lourdes written many years ago by the Abbé Bertrin. It might have helped her in more ways than one had she read it. However, her own book is as interesting as a novel, although it is distinctly real history. One is certainly the better for having read it.

It is easy to agree with Mrs. Blanton when she states in her preface that Bernadette belongs neither to one time or place, and that by all the canons of human drama she is universal. It is much less easy to do so when she adds that she belongs to no one organization, implying—for the author's previous words force the implication—that Bernadette belongs as much to Protestantism as she does to Catholicism. Bernadette belongs so exclusively to Catholicism, that it is merely stating a fact to assert that there would have been no Bernadette worth writing about had she not belonged so completely and so exclusively to the Catholic Church. It is still a matter of record that Protestantism has produced nothing to parallel her life. The Catholic faith, and that alone, made Bernadette what she is today for all the world.

LOUIS A. ARAND

Catholic University of America

The Rise of Integral Nationalism in France. With Special Reference to the Ideas and Activities of Charles Maurras. By WILLIAM CURT BUTHMAN, Ph.D. (New York: Columbia University Press. 1939. Pp. 355. $4.00.)

This study appeared in the series of *Studies in History, Economics and Public Law* edited by the Faculty of Political Science of Columbia University and has been written under the guidance of Professor Carlton J. H. Hayes. That alone would be a guarantee of its serious character, but it recommends itself to the reader by the richness of its documentation and the completeness of the analysis of the movement it attempts to describe with perfect objectivity. Not only the main works, but also many articles contributed by the protagonists of Integral Nationalism to French periodicals have been analysed meticulously, while a host of contemporary works have been sifted to illustrate the reactions, favorable and unfavorable, which have been determined by the movement. The list of references covers no less than sixteen pages.

The work is divided into two parts, the first of which deals with "The Factors in the development of French Integral Nationalism", and the second, to an analysis of "The Integral Nationalism of Maurras and the Action Française". Four men are presented as the forerunners of the doctrine which was to find its expression in the Action Française at the turn of the century: Paul Déroulède, the poet who fanned the "sacred flame" of revenge in French hearts after the humiliation of the defeat of France in the war of 1870-1871 and the loss of the two provinces of Alsace and Lorraine; Edouard Drumont, the editor of *La Libre Parole*, who initiated a strong wave of anti-semitism on the ground that France had to be liberated from the yoke of the Jews who had invaded the fields of finance, of literature and the theatre, and finally of politics and of the government itself; Maurice Barrès who was converted from pure dilettantism and literature to active participation in politics by the revolt he felt in his heart at the spectacle of the political corruption revealed by the Panama scandal and of the destructive effects of the Dreyfusard agitation; and finally Charles Maurras whose evolution led him from epicureanism and aestheticism to a classical and rational, albeit pagan, aesthetics and to an interpretation of the Latin heritage which he conceived to be the mission of France to preserve and to foster.

The stages of the evolution of Maurras' integral nationalism are the following: first his participation in a political campaign of decentralization of government, or federalism, inspired by the active interest he had taken merely as a literateur in the Provençal revival; his adoption of Drumont's thesis that France had to be liberated from foreign influence, a thesis modified by Maurras so as to include among the aliens, the *métèques*, as he called them, not only the Jews, but also the Protestants, and the Free-Masons, in whom he saw the true "kings of the Republic"; his conversion

to royalism, when he realized that a king is the "ancient and ever new symbol of the constant renewals of an identical power by an identical blood, the living picture of a symmetry and parallelism of the destiny of born chiefs and their nation"; finally "integral nationalism" as the result of "organizing empiricism". In a characteristically mathematical way, by adding up the criticisms of certain aspects of the doctrine of the French Revolution and the restoration of the fundamental *liberties* which the revolution had destroyed, he evolved the formula of the monarchy.

> There was the criticism of the revolutionary succession law by those who desired the reconstruction of the family; the criticism of the centralized rule of the municipalities by those who desired the reconstruction of the commune; the criticism of the departments by the same men who wanted, with the reconstructed communes, the restoration of local liberties—i.e., the reestablishment of the provinces; the criticism of economic liberalism by those wishing the freedom of trade unions and the formation of professional groups or corporations; finally the criticism of political liberalism by the plebiscitarians, the authoritarians and the anti-parliamentarians—men who wanted the 'reconstruction of governmental liberty' and a strong national power. Add up the five criticisms, he suggested, and you will have a criticism of the whole liberal, parliamentary, and republican system. Add up the five 'liberties', and you will have the five natural powers which were the basis of the constitution of ancient France. 'Finally', he continued, 'add to the hereditary institution of the *family* the permanent statute of the *commune* and of the *province*, the *professional* institution, and the stable principle of authority: you will have the formula of the monarchy'. (pp. 270-271)

The last chapter of the book describes the "conquering idea" represented by the *Action Française* spreading rapidly in the years preceding the Great War even among republican circles and inspiring to a large extent the policy of the republican cabinets.

In his preface the author disclaims the intention of offering a criticism of French integral nationalism, his study having been "undertaken to portray the rise of integral nationalism in France and to explain its nature". We are quite willing to admit that in the main he has kept his promise and to express our high appreciation of the result of his patient and discriminating analysis of a doctrine which has sprung from so many different sources and has integrated so many different currents and tendencies, and which at one moment in the history of France seemed to have the power of uniting in a common effort for the restoration of essential liberties and the preservation of essential values French Catholics who were principally concerned with the preservation of religion and French positivists who, while they did not share the faith of Catholics, professed to be ready to recognize the place of the Church in the nation. His picture of French nationalism is a picture that lives. Does that mean, however, that it is true in every point, and that the author has not allowed himself to inject an element of adverse criticism? His purpose was "to

explain rather than to denounce", and yet running all through the work we caught an undertone of disapproval, if not of out-and-out condemnation. Drumont may have indulged in violent and at times unjust tirades against the international financiers who preyed on France in his days, but were they all blameless? Dreyfus may have been the victim of a judiciary error, but if the revision of his case had not been made the basis of an agitation which came very near being a real revolution, political, social and religious,—French nationalists would have been quite satisfied to see that error corrected. But to that case may be traced the first attempt at the introduction of Marxian socialistic legislation in France, the laws restrictive and almost destructive of religious orders and congregations and the law of separation conceived in a spirit of hostility to the Church. Actually some of the first crusaders for the revision of the Dreyfus case parted in disgust with the "Dreyfusards", when they saw the rapid transformation of the movement, and the author seems to ignore that the very man who drew up the statutes of the *Ligue des Droits de l'homme et du citoyen*, Professor Viollet, resigned from the *Ligue* a few weeks after it was created to further the cause of the revision. We are not attempting an apology of the *Action Française:* its doctrine contained errors which have brought upon it the most severe sanctions of the supreme authority in the Church; its methods contained a real peril for the character of its followers. Both doctrinal errors and dangerous methods were confessed and regretted by Charles Maurras and Léon Daudet, when in June, 1939 they made their submission to the Holy See and secured the lifting of the censure that had been placed upon the movement. But making allowance for certain errors of doctrine and certain faults of method, and without asking any one to subscribe to the five essential tenets, which have been mentioned above, as dogmatic truths, one may be permitted to hold that they are far apart from the totalitarian nationalism which goes by the name of Naziism, and that the French nationalism, even when it calls itself integral, does not seem to contain any patent risk for the preservation of the dignity of the human person, or, so long at least as it is maintained within those limits, any serious menace to international peace.

JULES A. BAISNÉE

Catholic University of America

National Socialism and the Roman Catholic Church. By DR. NATHANIEL MICKLEM. (New York: Oxford University Press. 1939. Pp. xi, 243. $3.00.)

The Principal of Mansfield College has collected a great deal of information concerning the struggle waged by the Church in Germany, and his book is on the whole sound, matter-of-fact and unemotional. Since the conflict is one of ideas, the doctrines laid down by Hitler and his lieutenants as basic elements of the Nazi creed are considered first. Imperialistic na-

tionalism based on race and the suppression of individual rights alike must run afoul of Catholic teaching about man—a fact which the leaders of the National Socialist movement discerned and expressed quite as early as did any theologian. But Hitler also said that he had no quarrel with any Christian denomination and wished nothing more ardently than the support of all denominations in his attack on Communism. It was this declaration which led to false hopes that a *modus vivendi* might somehow be found. Principal Micklem shows clearly, particularly in his sixth chapter, that there was never any disposition to welcome Catholics as allies against Communism or any other evil, but that rather the government made use of every pretext to propagate the theory that "Rome and Moscow" were allied. The attack on Catholic persons and institutions was from the beginning carried out under the laws against "subversive elements." Though there was a concordat which Pope Pius XI and Herr Hitler had signed, it played no part in the evolution of relations between church and state. Principal Micklem is right in saying that the Nazis were soon looking upon it as "a dead letter."

Six years of history are reviewed. The chronicle has to do with such dolorous events as the suppression of all Catholic organizations, whether political or not; the destruction of educational effort, whether it concerned the youth or the adult population; the enforcement of sterilization and race laws; the campaign against the freedom of preaching and of the sacred ministery generally; and the use of discriminatory tactics against laymen traditionally associated with Catholic effort. Principal Micklem tells the story about as objectively as it can be told at present, in view of the fact that essential information is not obtainable. There are some things one might wish to put differently; there are others which one should like to see given a place in the story. But the author maintains a remarkably calm and objective tone which adds greatly to the value of his book, and brings his cargo of fact safely to harbor. He is correct in seeing that the springboard for the attack on Christianity was the attack on Jewry. The pogroms were a stern and brutal warning to Catholics also. Principal Micklem says of the "dark cloud" through which the German Church is passing, "*Nubicula est; transibit.*" We may pray that he be proved a good prophet. He wrote before the present war had begun. Recent advices indicate that the persecution, far from having abated by reason of military necessity, is more violent than ever before. The outcome now involves not Germany alone but the whole central European area, for many centuries the especial domain of Catholic faith and culture in Europe.

GEORGE N. SHUSTER

Hunter College

NOTES AND COMMENTS

On May 30, His Excellency, Archbishop Curley offered a solemn pontifical Mass at the Cathedral of Baltimore in commemoration of the 150th anniversary of the beginning of the American hierarchy. Monsignor Guilday preached the sermon. The first bishop and archbishop of the see of Baltimore, John Carroll, was consecrated in England in 1790. For the first eighteen years of his episcopate he presided over the largest diocese in the world; it was coterminous with the American Republic. In the course of his sermon Monsignor Guilday held up before the audience a small pamphlet printed in London in October, 1790, which contains an English translation of the bull creating the see of Baltimore and the sermon preached by Father Charles Plowden on the occasion of Dr. Carroll's consecration. The precious old pamphlet is one of two known copies in the United States.

The REVIEW congratulates Dr. Code on the publication of his *Dictionary of the American Hierarchy*. It is a fitting commemoration of the 150th anniversary of the founding of our hierarchy in America. Details on the attractive volume appear in the list of "Books Received" in this issue.

Monsignor John A. Ryan publishes autobiographical articles, "My Early Social Education," in the April and May numbers of *The Annals of St. Joseph*. His memoirs will be published in a volume by Harpers next year.

The National Catholic Welfare Conference has issued a fifty-four page pamphlet entitled *Pius XII and Peace, 1939-1940*. It contains twenty-four utterances of the Holy Father on peace, dating from March 3, 1939 to February 15, 1940.

Pamphlet No. 4 of the Christian Democracy Series published by the Paulist Press for the N.C.W.C. is: *The Pope's Peace Program and the U. S.*, by James M. Eagan. Both pamphlets are provided with study outlines.

Announced on the eve of the June celebrations in honor of the eighth centennial of Portuguese nationality, the recent concordat between Portugal and the Holy See will be received with general applause. Relations between the two contracting parties, as students of contemporary Portuguese history are aware, have not always been of the most cordial nature; and the end of a long period of anti-clericalism, which had its roots in the political ideologies of the nineteenth century, will come to many as a pleasant, if not entirely unexpected, surprise.

The principal provisions of the concordat, as they apply to Portugal and to the Portuguese Empire, follow:

(1) The Church is guaranteed the free exercise of her authority, is granted the right to acquire, and dispose of, property, and may, in accordance with Canon Law, organize religious associations, corporations, and institutes.

(2) Properties formerly in the possession of the Church and now held by the government will revert to the original owner except when such properties are currently used in the discharge of public services or recognized as national artistic monuments. In the latter case, ownership will be retained by the Government, but the use of the property will be reserved to the Church.

(3) The Holy See shall nominate the hierarchy after consultation with the Government.

(4) The Church may establish and maintain schools.

(5) The validity of the sacrament of marriage is recognized by the civil authority. When performed by priests, marriages may not be dissolved.

(6) The expenses of the Church in the colonies will be defrayed, as heretofore, by the Government.

(7) Several new colonial bishoprics are created: three in Angola (Portuguese West Africa), three in Moçambique (Portuguese East Africa), and one in Timor (East Indies).

The reaffirmation of the Catholic character of a country whose contributions to Christianity have been noteworthy is an achievement of great significance. "At a time," wrote the official Lisbon *Diário da Manhã*, in its issue of April 27th, "when Europe is torn by a conflict which threatens to destroy the values of civilization, the unshakeable, eternal prestige of the highest spiritual Power asserts itself with greater force, since the Holy See rises above international dissension, and is the rallying point for all movements which have not despaired of seeing peace restored on earth and in the hearts of men."

The address on "The National Archives and Pennsylvania History" of Mr. R. D. W. Connor, Archivist of the United States, delivered before the Pennsylvania Historical Association on October 27, 1939, appears in the April number of *Pennsylvania History*. The address will interest others besides those concerned with the history of Pennsylvania. The announced *Guide to the Materials in The National Archives* should prove a great boon to historians.

The American Historical Association has taken over the publication of the annual *List of Doctoral Dissertations in History now in Progress at American Universities*. Previously the Carnegie Institution of Washington had rendered this valuable service to historical scholarship and it has contributed generously toward the publication of this year's issue. The *List*

appears as a supplement to the April number of the *American Historical Review*. It includes dissertations of Canadian institutions as well as those of the United States. Besides listing doctoral dissertations it has a long appendix of research projects in history now in progress here and in Canada.

Bulletin No. 15 of *Progress of Medieval and Renaissance Studies in the United States and Canada*, edited by S. Harrison Thomson (University of Colorado Press, Boulder, Colorado. Price, 50 cents), has several new features. The previous numbers of the series had not included the Renaissance. The present issue begins a series of review articles: "Medieval Latin"; "Medieval French"; and "Chaucer". Besides there are the usual items and lists. The *Bulletin* has need of subscribers to increase its scope and usefulness.

Ernst Focke and Hans Heinrichs publish an article on "Das Kalendarium des Missale Pianum von Jahre 1570 und seine Tendenzen" in the third and fourth number of the *Theologische Quartalschrift* for 1939. They conclude that the commission which carried out the Pian reform of the office went back to the old usage of the Roman Church, taking as the basis of their calendar the calendar of the period of Pope Gregory VII and making additions as they deemed necessary. Eighty-five per cent of the saints included belong to the first four centuries.

Houghton has published an *Index Breviarii Romani* which gives proper names contained in the lessons of the Breviary not taken from Scripture. A selection of common nouns is included.

The *Enciclopedia Italiana di scienze, lettere ed arti* in thirty-five volumes plus one appendix volume now has an index of 1242 pages in five columns.

In the February number of this year Charles-F. Jean contributes to the *Nouvelle revue théologique* a very useful summary on "Les traditions suméro-babyloniennes sur la création d'après les découvertes et les études récentes" (pp. 169-186). Even the specialist might be grateful to have the pertinent source-material indexed for him in so small a compass, for it is widely scattered. The generality of readers will welcome more especially the concise and very clear manner in which Père Jean sketches the actual content of these ancient traditions, and the purposes which have motivated their assembly in classical or standard form in the poem *Enuma elish*. These traditions are important because of the perspective which they permit us to attain for our understanding of the creation narratives of Genesis. It is no longer even fashionable to suppose that the cuneiform literature provides anything like an adequate literary source to account for the description in Genesis. Nevertheless, when we try to picture to ourselves what preoccupations may, under divine inspiration, have influ-

enced the sacred writer, we can learn much from these accounts preserved to us from an older and closely related civilization. They provide explanations for the choice of detail in the building up of the biblical narrative, and they give us some insight as to what the details presented were intended to suggest to the Israelites of old for whom the Old Testament account was, in the first place, written. For an examination from this viewpoint, the sound and objective analysis of the Babylonian material which Père Jean presents offers a safe basis—no small thing in a matter which, not being strictly history, has given a generation of inquirers many an opportunity for elaborating highly personal fantasies that pass for interpretations.

At the close of his article, Père Jean goes beyond its title to allude in brief space (pp. 184-6) to a cuneiform ritual text often linked in the modern literature with the creation epic. Present-day writers have compared this ritual fragment — with what idea in mind one can readily imagine—to the narrative of the passion and resurrection of Christ. Even the circumstantial account of the gospel does not lend itself to efforts made to build up a plausible parallel between it and this fragment of Babylonian mythology.

This article continues in a gratifying way the practice of the *N.R.T.* to orient its readers soundly on those problems of general interest for which the broad reading public is most frequently presented with half-baked hypotheses in the name of scientifically established fact. Of similar articles in recent times in the *Revue*, " L'histoire critique de l'Ancien Testament " by Père Coppens, S.J., and " Les protocoles des Sages de Sion " by Père Charles, S.J., are invaluable on their respective topics.

Under the title " Contractual Allegiance vs. Deferential Allegiance in Visigothic Law," Floyd Sewyard Lear publishes a thoughtful article on the differing conception of royal authority under the Roman Dominate and in the mediaeval world. The article appears in the *Illinois Law Review of Northwestern University* for January. It is a further study of the idea of *maiestas*, on which Professor Lear has already made several important contributions. His studies have a peculiar timeliness because, as he points out, the basic question in the struggle over government is " Shall we have a government of Law or a government of men?"

Soon after their foundation the mendicant friars adopted from the older monasteries the custom of granting letters of confraternity to friends and benefactors of the order. The *confrater* was not a tertiary, and assumed no religious obligations; but in return for his friendship or temporal aid the religious gave him an honorary membership which included a share of their spiritual good works and merits. The friars used this as a means of rewarding and stimulating the gifts on which their existence depended. Among the monks the reception of a *confrater* was usually a

rather solemn ceremony, but the Franciscans simplified it to the mere giving of a formal document, which they modeled on one used by the Cistercians. Normally only the higher officials of the Order were supposed to grant the privilege, which by the fifteenth century included the right to absolution from reserved sins and censures without recourse to prelates or confessors provided with special faculties; but at times, friars going on a journey were supplied with a number of blank forms to be used in payment for expenses along the way. On the other hand, St. John Capistrano sometimes granted them freely to all auditors of a mission as a means of fostering piety. Fr. Lippens' article, "De litteris confraternitatis apud Fratres Minores ab ordinis initio ad annum usque 1517", *Archivum Franciscanum historicum*, XXXII (1939), 49-88, gives an interesting account of this custom, and examines the form and contents of the documents, eleven of which are printed as an appendix.

A description of the many varieties of *confraternitas* is to be found in another article: J. Duhr, "La confrérie dans la vie de l'Eglise", *Revue d'histoire ecclésiastique*, XXXV (1939), 437-478, which includes a long bibliography.

Father Michael Bihl, O.F.M., in *Archivum Franciscanum historicum* for 1939 (Vol. XXXII, pp. 279-411: "Fratricelli cuiusdam *Decalogus evangelicae paupertatis* an. 1340-1342 conscriptus"), edits an intricately composed and caustic treatise written between 1340 and 1342 by an unknown member of the Fratricelli in defense of extreme evangelical poverty and of the secession of the Fratricelli from the Friars Minor. Spiritual observance of the Rule, as crystallized in the use of cheap and patched habits and short cowls, is impossible in view of the hostility of the *de facto* superiors of the Order; consequently the author and his group must live apart from the Order in order to avoid mortal sin. The unknown author's argumentation is generally abusive and subjective, and often misrepresents papal bulls, the Rule, and decrees of the general chapters of the order. His treatise is an excellent example of the extreme evangelicalism of the "Spirituals". In a long introduction (pp. 279-329), Father Bihl presents a helpful outline of the involved treatise, a bibliography to guide readers to a thorough understanding of the circumstances that led to the schism, and an attempt at identifying the author, the date at which he wrote, and his sources. He also studies the manuscript in which the work has come to us. The reference at the foot of page 287 to n. 30, 1-7 and 30, 4-7 should be to n. 31, 1-7 and 31, 4-7.

In the series, Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland, Gabriel M. Löhr, O.P. edits: *Registrum litterarum pro provincia Saxoniae Leonardi de Mansuetis 1474-1480, Salvi Cassettae 1481-1483, Barnabae Saxoni 1483-1486* (Heft 37, 1939), and Heribert Chr. Scheeben edits: *Die Konstitutionen des Predigerordens unter Jordan von*

Sachsen (Heft 38). The latter contains the constitutions of St. Dominic and those of Blessed Jordan. Scheeben disagrees with the ideas laid down by Vicaire in Vol. 2 of his edition of Mandonnet, *Saint Dominique: l' idée, l'homme, l'oeuvre.*

The fourth volume of Alfons Zimmermann, O.S.B., *Kalendarium Benedictinum*, has been published (*cf. C.H.R.*, XXV, 94). It contains *Ergänzungen*, a calendar, and indexes of persons and places.

Volume 5 (1940) of the Spanische Forschungen der Görresgesellschaft (second series) is Michael Seidlmayer's *Die Anfänge des grossen abendländischen Schismas, Studien zur Kirchenpolitik insbesondere der spanischen Staaten und zu den geistigen Kämpfen der Zeit.* The last part of the volume is devoted to texts.

St. Meinrad Historical Essays (Vol. 5, No. 3, May, 1940) is devoted to a series of papers by seminarians on the history of philosophy: "Aristotle and Scholasticism," by Joseph Arnold; "The *Summa Contra gentiles*," by Donald Shaughnessy; "The Popes and St. Thomas," by Thomas Donahue; "The Protestantism of William of Occam," by Charles Saffer; "Scholastic Thought and American Democracy," by Harry Hurst; "Cardinal Mercier and the New Scholasticism," by Alfred F. Harrigan.

Father Leo A. Hogue contributes an article on The *Direttorio Mistico* of J. B. Scaramelli, S.I., to the January-June number of *Archivum historicum Societatis Iesu.* Hitherto little has been known of Scaramelli's life (1687-1752), but as a result of research in the archives of the Society Father Hogue is enabled to give us many interesting facts about him. The investigation revealed the curious fact that the *Direttorio Mistico* was repudiated by the censors of the Society because of its contents as well as because of its being written in the vernacular. Father Hogue gives a digest of objections of the censors and of Scaramelli's long reply. He points out that mysticism was under suspicion at the time because of Molinism; that the Jansenists could be counted upon to grasp at anything that might disparage the Jesuits; and that the Jesuits had been frightened when in 1744 the Holy Office condemned a little moral tract by their Father Benzi. Scaramelli, in spite of his protests, corrected his work, and it was published with ecclesiastical approbation two years after his death—even then without the *nihil obstat* of the Society. There were eleven Italian editions before the end of the century.

In the same number of the *Archivum* Father Edmond Lamalle edits a lengthy Latin letter sent by Père Nicolas Trigault, S.J., to his confrères in China on January 2, 1617. In his introduction Lamalle discusses "La propagande du P. Nicolas Trigault en faveur des missions de Chine," describing his remarkable tour through Europe on behalf of the missions. Trigault endeavored to secure the independence of the Chinese mission

from that of Japan. Besides money and promises of support he collected a library for the mission and many novel gifts with which to secure the benevolence of great personages in China. Trigault describes one of the clocks he received: Praeter haec, horologium nobis quale nullum par habemus, ingenio, splendore, pretio, nam praeter ea omnia quae in accuratissimis horologiis reperiri solent, quoties duodecimam pulsari contigit, in suprema horologii parte affabre refertur Christi nascentis historia, statuis ex aere inaurato mirabiliter expressa; tum enim prodeunt primum pastores, deinde magi qui inclinato paene Chinensi more corpore cum pueris honorariis reverentiam exhibent, quam B. Virgo honesto brachiorum motu excipit. Asinus et bos subinde velut afflaturi caput promovent. Interim ex aureo globo superiore Pater caelestis prominet, qui globus sua sponte panditur et Patrem bene apprecantem exhibet; interim angeli duo magno artificio perpetuo scendunt aut descendunt, quae dum fiunt S. Josephus cunas agitat, et interim (quod maxime mireris) organum sua sponte naeniam puerilem suaviter cecinit: et ad haec praestanda nullum est pondus, sed internis rotis omnia peraguntur. Pretium illius in ipsa Germania, si ad monetas indicas referas, mille quingentis pardais estimatur. Totum vero horologium aere splendet inaurato, in hexagone turris formam eleganter assurgit aliaque multa habet, quae omitto ne spectaturis aliquando universam novitatem deflorem.

Father J. Grisar writes a review article on the monumental *Bibliographie zur deutschen Geschichte im Zeitalter der Glaubensspaltung, 1517-1585* (Verlag K. W. Hiersemann) in the *Gregorianum* (XXI, 1). The bibliography, edited by Karl Schottenloher and others, contains about 60,000 titles in five volumes. Father Grisar's criticism of the manner in which the work is divided is pertinent and will be helpful to the student. There is vastly more literature cited for Protestant than for Catholic leaders and theologians. The reviewer points out that this is for the most part no fault of the editors but due to the fact that Catholic scholars have been remiss in research work concerning the defenders of the Church in the sixteenth century. He wonders whether such an enormous bibliography without any evaluation or sifting of the works can be justified—there are 400 columns on Luther, 40 on the Council of Trent, 54 on universities, 120 on catechisms. One recognizes some of the same imperfections that render Chevalier's old bibliography less useful. Needless to say Father Grisar pays warm tribute to this new instrument of research.

Oxford University Press has published the second volume of Jocelyn Perkins' *Westminster Abbey, Its Worship and Ornaments*. It treats of the rood-screen, the pulpit and altars of the nave, the chapel and shrine of Edward the Confessor, the chantry of Henry V and Henry VI's chapel.

Harry Batsford and Charles Fry, *The Greater English Church of the Middle Ages* (Batsford, 7s. 6d.), contains 164 illustrations including some in color.

Methuen announces an illustrated volume on *Irish Art in the Early Christian Era* by Françoise Henry.

Writings on British History, 1936, compiled by Alexander Taylor Milne, has been published by Jonathan Cape. This is the third such volume to appear under the auspices of the Royal Historical Society.

The March number of *Irish Historical Studies* gives the bibliography of "Writings on Irish History, 1938" and *addenda* for 1936 and 1937.

The recent publication of the full-length biography, *Margaret Fuller* by Mason Wade, has served to increase interest in this New England woman who figured prominently in the select circle of Emerson's friends in the mid-years of the last century. The June issue of the *Journal of Modern History* contains a series of excerpts from Margaret Fuller's diary kept during her visit to Italy in the years 1847-1850. Miss Fuller, who in private life was the Marchioness Ossoli, was lost at sea on July 19, 1850, when the vessel on which she, her husband and small son were traveling struck a reef within sight of American shores. The diary's original text is among the Fuller family manuscripts in the Widener Library at Harvard University. These excerpts have been edited by Leona Rotenberg.

On January 1, 1849, Miss Fuller made an entry at Rome in which she said: "The pope is still about at Gaeta and in his absence the temporal power of the papacy has received the last blow" (p. 211). She reveals a decided distaste for clerical government which she is at no pains to restrain. "I believe now that I have seen so much of Italy that the power of the priests must be utterly overthrown before anything solid can be done for this people" (p. 211). By January 5, she had rumors of a return of Pius IX to be present for the celebration of Epiphany. Miss Fuller adds: "I hope not" (p. 212). Under the same date of January 5, 1849, Miss Fuller comments on Pius IX's excommunication of the rebels of the previous November. She has not yet "seen the document but it is said to be worded in all the most foolish phrases of ancient superstition. The people received it with jeers, tore it at once from the walls. . . . They ran along giggling and mumbling in imitation of priestly chants. . . . Such is the finale of St. Peterdom" (p. 213). By January 9 she had seen the papal decree which she terms, "the silliest document possible, an astonishment in this age" (p. 213).

The appearance of the French in defense of the pope's temporal sovereignty caused the American lady no end of anguish. Commenting on their approach to Civitavecchia she finishes them off with the quip: "Monstrous are the treacheries of our time" (p. 215). Miss Fuller was an enthusiast for republican government at Rome and referred in glowing terms to the days of senatorial rule when "not a cheating priest governed Rome" (p. 216). She witnessed the inauguration of the brief Roman republic in February 1849 with accents of joy, and on February 5 she made an entry in her diary that would do credit to the despatches of some

correspondents from Spain during the civil war ended last year. Referring to the things accomplished since the revolution of November 1848 she comments: "What a vast stride for democracy made since then in this country" (p. 216).

The amount of material printed in these selections from Miss Fuller's diary makes the reader anxious to see the whole of it, for the diarist represented an important segment of American social and literary life in her day, and her comments are therefore interesting for the light they throw on the reactions of this group to the happenings in the Papal States.

With the June number the *Central-Blatt and Social Justice* changes its name to the *Social Justice Review*. This "Pioneer American Journal of Catholic Social Action" is published by the Catholic Central Verein of America, 3835 Westminster Place, St. Louis, Mo., under the able and devoted editorship of Mr. F. P. Kenkel. The subscription rate is $2.00 the year. Each issue carries at least one article on history, usually on some detail of American history. Many of the other articles are of interest to historians as well as to all those who love social justice.

A Bicentennial Conference will be held by the University of Pennsylvania, September 16-20, as part of the program of the two hundredth anniversary of the University's origin. The program will consist of lectures and papers by distinguished American and European scholars. Membership in the Conference is open to members of invited institutions and organizations, within the limit of accommodations. An attractive program has been arranged in history with sections devoted to the history of science and the fine arts. Monsignor John A. Ryan and M. Jacques Maritain are scheduled to address the section on religion. Information can be secured from the Registrar of the Bicentennial Conference, University of Pennsylvania.

Materials (printed and manuscript) concerning the settlement of Gallipolis in the Library of the Ohio State Archaeological and Historical Society are listed in the April number of *Museum Echoes*.

The *New England Quarterly* in its March number at the beginning of its twelfth year reaffirms its aims and suggests to contributors types of articles that would be welcomed by the editors. Among the suggestions are articles on "the impacts of Roman Catholicism upon southern New England and of the New England tradition and character upon New England Catholicism."

The Oregon State System of Higher Education, Eugene, Oregon, as a W.P.A. project, has mimeographed a series of theses written at the University of Oregon and Oregon State College. Printed lists can be obtained. Of interest to students of American Church History is the thesis of Sister Ursula Hodes, *Mt. Angel, Oregon: 1848-1871*. The price is 35 cents.

Methuen announces an illustrated volume on *Irish Art in the Early Christian Era* by Françoise Henry.

Writings on British History, 1936, compiled by Alexander Taylor Milne, has been published by Jonathan Cape. This is the third such volume to appear under the auspices of the Royal Historical Society.

The March number of *Irish Historical Studies* gives the bibliography of "Writings on Irish History, 1938" and *addenda* for 1936 and 1937.

The recent publication of the full-length biography, *Margaret Fuller* by Mason Wade, has served to increase interest in this New England woman who figured prominently in the select circle of Emerson's friends in the mid-years of the last century. The June issue of the *Journal of Modern History* contains a series of excerpts from Margaret Fuller's diary kept during her visit to Italy in the years 1847-1850. Miss Fuller, who in private life was the Marchioness Ossoli, was lost at sea on July 19, 1850, when the vessel on which she, her husband and small son were traveling struck a reef within sight of American shores. The diary's original text is among the Fuller family manuscripts in the Widener Library at Harvard University. These excerpts have been edited by Leona Rotenberg.

On January 1, 1849, Miss Fuller made an entry at Rome in which she said: "The pope is still about at Gaeta and in his absence the temporal power of the papacy has received the last blow" (p. 211). She reveals a decided distaste for clerical government which she is at no pains to restrain. "I believe now that I have seen so much of Italy that the power of the priests must be utterly overthrown before anything solid can be done for this people" (p. 211). By January 5, she had rumors of a return of Pius IX to be present for the celebration of Epiphany. Miss Fuller adds: "I hope not" (p. 212). Under the same date of January 5, 1849, Miss Fuller comments on Pius IX's excommunication of the rebels of the previous November. She has not yet "seen the document but it is said to be worded in all the most foolish phrases of ancient superstition. The people received it with jeers, tore it at once from the walls. . . . They ran along giggling and mumbling in imitation of priestly chants. . . . Such is the finale of St. Peterdom" (p. 213). By January 9 she had seen the papal decree which she terms, "the silliest document possible, an astonishment in this age" (p. 213).

The appearance of the French in defense of the pope's temporal sovereignty caused the American lady no end of anguish. Commenting on their approach to Civitavecchia she finishes them off with the quip: "Monstrous are the treacheries of our time" (p. 215). Miss Fuller was an enthusiast for republican government at Rome and referred in glowing terms to the days of senatorial rule when "not a cheating priest governed Rome" (p. 216). She witnessed the inauguration of the brief Roman republic in February 1849 with accents of joy, and on February 5 she made an entry in her diary that would do credit to the despatches of some

correspondents from Spain during the civil war ended last year. Referring to the things accomplished since the revolution of November 1848 she comments: "What a vast stride for democracy made since then in this country" (p. 216).

The amount of material printed in these selections from Miss Fuller's diary makes the reader anxious to see the whole of it, for the diarist represented an important segment of American social and literary life in her day, and her comments are therefore interesting for the light they throw on the reactions of this group to the happenings in the Papal States.

With the June number the *Central-Blatt and Social Justice* changes its name to the *Social Justice Review*. This "Pioneer American Journal of Catholic Social Action" is published by the Catholic Central Verein of America, 3835 Westminster Place, St. Louis, Mo., under the able and devoted editorship of Mr. F. P. Kenkel. The subscription rate is $2.00 the year. Each issue carries at least one article on history, usually on some detail of American history. Many of the other articles are of interest to historians as well as to all those who love social justice.

A Bicentennial Conference will be held by the University of Pennsylvania, September 16-20, as part of the program of the two hundredth anniversary of the University's origin. The program will consist of lectures and papers by distinguished American and European scholars. Membership in the Conference is open to members of invited institutions and organizations, within the limit of accommodations. An attractive program has been arranged in history with sections devoted to the history of science and the fine arts. Monsignor John A. Ryan and M. Jacques Maritain are scheduled to address the section on religion. Information can be secured from the Registrar of the Bicentennial Conference, University of Pennsylvania.

Materials (printed and manuscript) concerning the settlement of Gallipolis in the Library of the Ohio State Archaeological and Historical Society are listed in the April number of *Museum Echoes*.

The *New England Quarterly* in its March number at the beginning of its twelfth year reaffirms its aims and suggests to contributors types of articles that would be welcomed by the editors. Among the suggestions are articles on "the impacts of Roman Catholicism upon southern New England and of the New England tradition and character upon New England Catholicism."

The Oregon State System of Higher Education, Eugene, Oregon, as a W.P.A. project, has mimeographed a series of theses written at the University of Oregon and Oregon State College. Printed lists can be obtained. Of interest to students of American Church History is the thesis of Sister Ursula Hodes, *Mt. Angel, Oregon: 1848-1871*. The price is 35 cents.

The attractively published Report, 1938-1939, of The Canadian Catholic Historical Association contains seven papers in the English and three in the French section. They were read at the sixth annual meeting of the Association held in Kingston, Ontario, October 3 and 4. All the topics concern Canadian history: The Rt. Rev. Dr. Macdonald, "Alexander Macdonell, First Bishop of Upper Canada"; W. L. Scott, "Glengarry's Representatives in the Legislative assembly of Upper Canada"; J. J. Connolly, "Lord Selkirk's Efforts to Establish a Settlement for Irish Catholics at the Red River"; Brother Alfred, "Francis Collins, First Catholic Journalist in Upper Canada"; E. J. Mullaly, "The Hon. Edward Whelan: A Father of Confederation from Prince Edward Island"; W. Gibson, "Senator the Hon. Michael Sullivan, M.D."; The Rev. J. A. Macdonald, "The Particular Council of Ottawa, St. Vincent de Paul Society"; Msgr. Maurault, "Kingston à la fin du régime français"; V. Morin, "Les ordres de chevalerie religieuse au Canada"; Abbé A. Maheux, "Notes sur Roubaud."

Dr. James F. Kenney, Ottawa, Ontario, is secretary of the English section of the Association.

The University of Toronto Quarterly publishes its annual survey of "Letters in Canada" in its April issue. The 115-page survey edited by A. S. P. Woodhouse is also available in a reprint: *Letters in Canada, 1939*. There are sections devoted to English-Canadian and French-Canadian letters. A series of critical essays on the different types of Canadian literature is followed by bibliographical lists. The list of publications in history is brief, since historical bibliography is taken care of by other journals. The survey is indispensable for anyone interested in the literature and culture of Canada.

Recently an attempt was made to learn what Catholic universities, colleges, and seminaries in the United States are doing to promote the study of Latin American subjects. The information obtained is incomplete since not all the catalogues obtainable were up to date and some institutions were not heard from, but at least this much was gleaned:

During the last ten years a goodly number of universities have introduced courses in Latin American history and a few have even begun lectures on Latin American literature. Some of the courses would seem to be a bit sketchy since they are listed as "South American History, two hours a week" or in similar fashion, but even that is better than nothing at all, since it shows at least that some of our educational institutions have been awakened to the importance of the study. The colleges, i.e., those educational institutions not offering post-graduate courses, are still lagging behind, only a small number devoting any attention to Latin America. Since the culture of Latin America is basically Catholic, the Catholics of the United States ought to be more interested in it than any

other group in this country, but the plain fact is that they are not, except for a few individuals. That our Catholic schools are not doing their duty in this matter is a subject of grave concern. It means, first, that many of our Catholic students have to go to non-Catholic or even anti-Catholic sources for their training, and second, that some of our people who are professing an interest in Latin America have not received the training necessary to equip them for handling the problems they are undertaking to solve. Both those consequences are fraught with danger and the only way to avoid that danger is to persuade Catholic schools to do their share in educating Catholics in this increasingly important branch.

But unsatisfactory as is the picture presented by our colleges and universities, that of the seminaries is worse—in fact, it is about as bad as it can be. Since some of them do not issue catalogues a complete and final estimate is not possible, but as far as can be ascertained no seminary in the United States includes in its course on Church History any treatment whatever of the Church in Latin America. Some of them announce courses in "American" Church History but on investigation they turn out to be courses in United States Church History. A study of the text books used shows that most of them ignore Latin America altogether (to say nothing of such countries as Australia), while a few limit themselves to dates and a word or two on the Paraguay Missions. That is very unfortunate. It implies that our young priests and the seminarians about to become priests are learning nothing about a subject whose importance is more and more widely recognized every day, especially by non-Catholics. The situation ought to be remedied immediately by those in charge of seminary curricula.

January 28, 1940, marked the centenary of the royal order approving of a plan to organize the Archives in Cuba. Duvon C. Corbitt writes in the May number of *The Hispanic American Historical Review* of the efforts being made by Sẽnor Joaquín Llaverías, director of the *Archivo Nacional*, to arouse interest in the Cuban archives and secure better housing for them. The brief article has interesting information on the vicissitudes through which the archives have passed.

Among the historical papers reported at the Eighth American Scientific Congress held in Washington, May 10-21, were: "Spanish Trail Blazers of New Mexico and Texas" by Carlos E. Castañeda; "The Franciscan Missions and Eastern Peru", by Valverde de Ica; "Some Sixteenth Century Histories and Historians of America" by A. Curtis Wilgus.

The George Washington University Bulletin published in April the papers read at the Inter-American Center Conference held at the University in December. There are eight papers on our relations with Latin America. They deal with defence, diplomacy, trade, the radio, the press, education, and woman's part—all as connected with inter-American solidarity.

This year marks the fifth centenary of St. Frances of Rome. Her body is in the House of the Oblates of Tor de Specchi, whither the Holy Father went to venerate her body this year, reviving an old custom dropped in 1870.

The REVIEW congratulates *The Catholic World* and *The Ave Maria* upon their seventy-fifth anniversaries, and *The Tablet* upon its hundredth anniversary. The April issue of *The Catholic World* is a jubilee number. Joseph H. Fichter, S.J., Joseph J. Reilly, and Thomas F. Meehan tell of its three quarters of a century. In *The Ave Maria* for May 4 and 11, Mathew A. Coyle, C.S.C writes of "The Ave Maria in Retrospect." The Centenary Number of *The Tablet* appeared on May 18. It contains a lengthy editorial on "*The Tablet* Through a Hundred years"; another on "The Founder of *The Tablet*"; and the following retrospective articles: "A Century of Change, 1840-1940," by Christopher Dawson; "Catholicism in England in 1840," by David Mathew; "A Hundred Years of Good Paganism" by Rosalind Murray; "Cardinal Newman and *The Tablet*," by Henry Tristram; "*The Tablet* in Early Victorian England," by Philip Hughes.

Edward J. Galbally takes the occasion of *Ave Maria's* diamond jubilee to jot down some reminiscences of the friendship between those two great American priest-editors, Father Daniel Hudson, C.S.C. and Father Herman J. Heuser, founders of *The Ave Maria* and *The Ecclesiastical Review* respectively. His brief article appears in the May number of the latter.

Documents. La predicazione di S. Bernardino da Siena a Perugia e ad Assisi nel 1425 (finis). Dionisio Pacetti, O.F.M. (*Collectanea Franciscana*, April).—Concio P. Innocentii a Caltagirone de seraphica paupertate. Melchoir a Pobladwra, O.F.M. Cap. (*ibid.*) [The Servant of God Innocent of Caltagirone (1589-1655) was general of the Capuchins, 1643-1649. On his visitations, that took him throughout Europe, he frequently preached on seraphic poverty. The sermon, edited by Father Melchoir from a Munich manuscript, was preached in the province of Tyrol-Bavaria in 1646]. — Manuscripta Franciscana in bibliothecis Belgicis. Amadeus a Zedelgem, O.F.M. Cap. (*ibid.*) [In the same number Father Amadeus gives a precious survey of catalogues of manuscripts published 1936-1937 with special reference to Franciscan studies and authors. He takes up 37 catalogues]. — Cardinalis Laurentii Brancati de Laurea, Ord. Fr. Min. Conv., autobiographia, testamentum, et alia documenta. Edita a P. Luciano Ceijssens, O.F.M. (*Miscellanea Francescana*, Jan.-March). — Deux lettres concernant Raoul le Verd l'ami de saint Bruno. A. Wilmart (*Revue bénédictine*, Oct.-Dec.). — Cinq recensions de l'Epistola de Incarnatione Verbi de S. Anselme de Cantorbéry. Franc. Sal. Schmitt (*ibid.*).—Un poemetto inedito in lode di Leone X. Carlo Angeleri (*La Rinascita*, April). — Tre lettere inedite di quattro beati martiri del Giappone [Apollinare Franco,

O.M.; Tommaso dello Spirito Santo Zummárraga, O.P.; Carlo Spinola, S.J.; and Pier Paolo Navarro, S.J.] edite dal Pietro Tacchi Venturi, S.J. (*Archivum historicum Societatis Jesu*, Jan.-June). — Le train de vie d'un ambassadeur de France à Rome en 1635 [expense account of François de Noailles, Comte d'Ayen]. Maurice Cauchie (*Revue d'histoire de la philosophie et d'histoire générale de la civilisation*, July-Dec. 1939). — Quelques lettres de Mgr. de Laval [1682-1691] (*Bulletin des recherches historiques*, March). — The Autobiography of Peter Stephen du Ponceau, V [concluded]. Ed. by James L. Whitehead (*Pennsylvania Magazine of History and Biography*, April). — Real cedula de 1772 estableciendo las Gobernaciones de Borja, Quijos y Macas. (*Boletin de la Academia Nacional de Historia*, July-Dec. 1939). — Instrucciones dadas por el Presidente de la Real Audiencia, don José Diguja, a los Gobernadores de Maynas y de Macas (*ibid.*). — The *Boletin del Archivo General del Gobierno* (Guatemala) for April publishes eleven groups of documents, several of which deal with the missions.

The following issues of *The Catholic Historical Review* are out of print. The *Review* would be pleased to purchase or accept as gifts any of these issues. Please address, Treasurer, The Catholic Historical Review, The Catholic University of America, Washington, D. C., listing issues and prices.

Vol.	V (O. S.) No. 4—Jan. 1920	Vol.	IV (N. S.) No. 4—Jan. 1925
"	I (N. S.) No. 1—Apr. 1921	"	V (N. S.) No. 4—Jan. 1926
"	II (N. S.) No. 2—July 1922	"	VI (N. S.) No. 3—Oct. 1926
"	II (N. S.) No. 3—Oct. 1922	"	VI (N. S.) No. 4—Jan. 1927
"	IV (N. S.) No. 1—Apr. 1924	"	VII (N. S.) No. 4—Jan. 1928
"	IV (N. S.) No. 3—Oct. 1924		

BRIEF NOTICES

BARRACLOUGH, GEOFFREY, Translator and Editor. *Mediaeval Germany, 911-1250: Essays by German Historians.* Two Volumes. (Oxford: Basil Blackwell. 1938. Pp. xii, 141; x, 305. 7/6; 12/6.) Mr. Barraclough's work inaugurates a series of studies designed to acquaint students in the English universities with the thought of the German historians who are "rewriting mediaeval history". Two other volumes were advertised as "in preparation" when Mr. Barraclough's *Mediaeval Germany* passed into print. The admirable purpose of filling the gap between the matter-of-fact textbooks and the learned literature which advanced students are asked to read is well met by Mr. Barraclough. At times one is a bit out of patience with his introduction for being so strictly constitutional in its considerations. But after all he has a right to narrow his treatment in this manner, and we can forgive much for the many illuminating remarks he makes. The thesis he advances is not new: he does not pretend to make a contribution, but merely to direct attention to what English historians apparently have not known about German history. In the United States there are also scholars who think Edward Gibbon is still acceptable and in the Bury edition even ultra-modern. Perhaps Mr. Barraclough's strictures about the publications of some recent students of German history might have been less drastic if he had given a little thought to the import of their discussions. In the preface he says his "work was first planned as long ago as in 1935, and was a direct result of the experiences acquired as a teacher of mediaeval history in Oxford and subsequently in Cambridge". It was published in 1938. Perhaps we have misunderstood. The nine essays which make up the second volume are admirably translated and are a contribution in themselves. The names of the authors will indicate their worth: Theodor Mayer, Ulrich Stutz, Bernhard Schmeidler, Otto Freiherr von Dungern, Paul Joachimsen, Hans Hirsch, Heinrich Mitters and Albert Brackmann. (FRANCIS J. TSCHAN)

CHILDS, FRANCES SERGEANT. *Refugee Life in the United States, 1790-1800.* (Baltimore: Johns Hopkins Press. 1940. Pp. xvii, 229. $3.00.) At a time when increasing attention is being paid to the relationship which exists between the old world and the new in any interpretation of American life, many will welcome this important book by Frances Sergeant Childs. No longer are historians satisfied with the theory that the history of this country is something very different from that of Europe, especially from the political, economic and social points of view. Indeed, as the author says, there are those who see the new world as the frontier of the old, just as the unopened west was the frontier of the American nation one hundred years ago. This is all the more patent when one studies the waves of exiles which have rolled up on the shores of this country because of political, economic or religious

disturbances across the seas. Of these exiles, the French who came as the result of the French Revolution, little is generally known. And yet they were the first political refugees to find welcome in the United States. Hence the importance of this book.

This study is largely based on French sources and on records which have been preserved from the refugees themselves and those found in official collections. American sources have also been used to show the attitude of the United States government toward the *émigrés*, American opinion regarding them entering into this study only incidentally because of the limits of the book. There is a good chapter on the background of the emigration and one on the emigration itself. The others treat of the refugees in the new world, their economic status, aspects of refugee life in Philadelphia, which city was the mecca for the exodus from the very start, the refugee press, the various opinions held by the refugees regarding the revolution in France, and finally their relation to the representatives in Philadelphia of the country from which they had fled. There is a good bibliography, an index, a table of contents and several illustrations of note. (JOSEPH B. CODE)

ELLINWOOD, LEONARD. *The Works of Francesco Landini.* [Studies and Documents, No. 3.] (Cambridge, Massachusetts: Mediaeval Academy of America. 1939. Pp. 316. $3.00.) Mr. Ellinwood has gathered together and carefully edited the musical compositions of the fourteenth century organist, Francesco Landini (d. 1397), with the hope of bringing him out of the mythological world in which he seems to have passed much of his historical existence. Further, it is hoped that with these collated transcriptions in hand the student may be induced to replace some of the previous speculations regarding fourteenth century Italian music with the music itself, and thus draw deductions with a greater amount of accuracy and less distortion than has hitherto been possible. This is the compiler's wish, and there is no reason why it should not be realized after the painstaking effort that has been expended to put the materials into the hands of musicologists.

The introduction of thirty-one pages should be read carefully. It is full of general and particular information that every student of mediaeval music should absorb. The first chapter on early Italian polyphony is no mere copy of what is found in the histories. The life of Francesco Landini is well given. One point which might have had interesting development was that despite his blindness,—and should we say, his talent for music!—Francesco was a good philosopher.

The great value of Landini, besides the fact that he composed over one third of the extant fourteenth century Italian music, lies in the fact that in his work there was reflected both the past and the future. The editing of this work should be of very material assistance to the production of a good history of music—which according to some thinkers has still to be written. (JOHN C. SELNER)

FERNANDEZ A S. C. JESU, *I.*, Aug. Recoll. *De figura iuridica Ordinis Recollectorum S. Augustini.* (Roma: Pontificia Universitas Gregoriana. 1938. Pp. xxxi, 447.) This dissertation, presented to the faculty of Canon Law at the

Gregorianum, is largely historical in nature. Before turning to the Augustinian Recollects, founded in Spain in the late sixteenth century, the author takes up the difficult problems concerning the early history of the Augustinians. He holds that St. Augustine must be looked upon as a religious founder; that the Augustinian Order had a continuous existence; and that it is erroneous to consider that the order began only in the thirteenth century. Devoting a chapter to the *Regula Sancti Augustini* he examines the different viewpoints on just what Augustine gave as a rule. In treating of the *Ordo Monasterii*, whose authenticity he rejects, it is unfortunate that he did not have access to Père Mandonnet's *Saint Dominique* (1937) for a presentation of the opposite view. It seems to the reviewer that all this introductory material might profitably have been omitted.

As regards the Recollects, Father Fernandez endeavors to determine the exact circumstances of their foundation in Spain. He maintains that they were founded not because a reform of the Augustinians was needed, but from a desire for a stricter observance. He deals with the Recollects in the West Indies and America, and has brief treatments of the Discalced Augustinians in Italy and France. Though his approach to the Recollects is juridical, his study is really a presentation of their constitutional history. His work is a valuable contribution to our knowledge of this hitherto little studied order. There are three appendices with statistics and documents and an index. (ALOYSIUS K. ZIEGLER)

GALLAGHER, LOUIS J., S.J. and PAUL V. DONOVAN. *The Life of Saint Andrew Bobola of the Society of Jesus, Martyr.* (Boston: Bruce Humphries, Inc. 1939. Pp. 254. $1.50.) For obvious reasons one is not too ready to accept at face-value a publisher's statement in connection with the advertising of his wares. Perhaps America's use, or abuse, of the radio has made men a bit wary. But after having read this volume on the life of St. Andrew Bobola, there will be no hesitation in concurring, at least in part, with the publisher's notice that "this biography is much more than the life of a man who lived long ago. Here is the deeply exciting record of a power, an influence, which has already changed the map of Europe at least once and which will, beyond all reasonable doubt, continue to make history in our own time." Truth would have been even better served had the publishers recast their sentence to read: "this book is much more the record of a power, an influence, than it is the biography of a man."

Less than one half of this volume, which numbers some two hundred pages, deals with the life of its sainted hero. The remaining larger portion has to do with the apparitions of the saint after his glorious martyrdom, the miracles performed through the instrumentality of his relics, and particularly the amazing preservation and translation of these relics from place to place. Since the book was written and translated into English, Poland has once more been sacked and pillaged, but also once more, so we are assured, the relics of Saint Andrew Bobola have escaped destruction in the bombardment and subsequent fire of Warsaw. Perhaps this book will spur some one on to give us, along lines of modern hagiography, a better picture of this holy man himself. (LOUIS A. ARAND)

HELLEU, CANON A. *Jeanne Jugan. Foundress of the Little Sisters of the Poor.* (St. Louis: B. Herder Book Co. 1940. Pp. xiii, 174. $2.00.) The centenary of the foundation of the Little Sisters of the Poor has called up this interesting biography of Jeanne Jugan, foundress of that congregation. The author is vice-postulator for the beatification cause of Jeanna Jugan, and consequently this biography is authoritative. It was published first as *Jeanne Jugan, Fondatrice des Petites Soeurs des Pauvres.* Mary Agatha Gray has made the present smooth-reading translation.

The story of the Little Sisters of the Poor is familiar throughout the world wherever these heroic women are ministering to the poor of Christ in homes for the aged. And yet little is generally known of the woman who founded the sisterhood. One of the most remarkable characters in modern church history, she should be known to disillusioned souls who see their honest, earnest strivings misunderstood and often frustrated. Mother Jugan was a domestic servant born of Breton parents during the revolution, raised in poverty and in love with it. It is not surprising, therefore, to find her at an early age surrounding herself with the poor and sick who were then legion in her native province of Brittany. That this was the work of God was shown particularly in the self-effacement which He willed His servant to suffer in her relationship with the community. She was set aside completely, removed from the superiorship, denied the title of foundress and humiliated. In this way she remained hidden for more than a quarter of a century. But here she laid the foundation of her institute, in faith and hope and love, which has made it a jewel in the Church's diadem of charity. But above all it was in this atmosphere of lowliness that Jeanne Jugan rose to great heights of holiness. This short account tells something of her life. The world should not be denied a fuller story. (JOSEPH B. CODE)

JOACHIM, JULES. *Le Père Antoine Kohlmann, S.J. Père de la Foi, Missionaire aux États-Unis, Professeur au Collège Romain. 1771-1836.* (Paris: Editions "Alsatia". 1937. Pp. 182.) Interesting to the French reader and particularly to the Alsatian compatriots of Father Kohlmann, this sketch will bring little new information to the reader who has at hand Thomas F. Meehan's article in the *Catholic Encyclopedia* (VIII, pp. 686-687) and above all Wilfrid Parsons' article in the *Catholic Historical Review* (April, 1918, pp. 38-51). They know the share Father Kohlmann had in the laborious reorganization of the Society of Jesus, his career as professor and, later on, rector of the college at Georgetown, his zeal as a missionary and director of souls, the spirit of enterprise he showed in New-York (1809-1814) as rector of St. Peter's parish and builder of the first cathedral. They will recall his enthusiastic temperament and how "in the existing state of things he could not help being impressed with the preponderating place of his Order in the States" (Parsons, *l.c.*). It was, no doubt, the very ardor of his zeal for the faith and of his loyalty to his order that made him such "an ardent and even at times violent fighter" (Joachim, p. 78) as he showed himself in his controversial writings against Protestants, and in his dealings with members of the American clergy and even of the American hierarchy, when he suspected them of opposition to his plans for the complete and unhampered control of their estates

by the Jesuits or for the development of institutions whose welfare he had at heart. But these are little blemishes in a life which was wholly wrapped up in his devotion to the cause of religion and was blessed with such friendships as that of Bishop Bruté who, on hearing of the death of Father Kohlmann, wrote of him: "For this blessed friend *mori lucrum*, because he had so well realized the *Mihi vivere Christus est.*" (JULES A. BAISNÉE)

KEYES, FRANCES PARKINSON. *The Sublime Shepherdess: The Life of St. Bernardette of Lourdes.* (New York: Julian Messner, Inc. 1940. Pp. 182. $2.00.) Frances Parkinson Keyes has demonstrated by this little volume on St. Bernardette of Lourdes that a writer of fiction may enter the holy of holies reserved to hagiographers and come forth with a biography which admits no fiction and portrays facts in a manner that must turn many biographers green with envy.

In this book Bernardette is not used merely as convenient background for more or less inspired pen-pictures of the natural beauty of Lourdes or the supernatural phenomena of apparitions and later miracles. Of miracles, nothing whatever is said, since the author in her modesty was convinced that others have said it all much better than she herself could. The apparitions are indeed mentioned, not however with a view to prove them factual, but rather to give additional evidence of the heights of Bernardette's humility and the grandeur of her saintly simplicity. In a word, Frances Keyes has given us a book with a real heroine, who holds the center of the stage throughout. The history of her life flows along smoothly from the early days of wretched poverty, through the stirring days of the apparitions, into the tranquil pastures of other lands and other ways behind the convent enclosure at Nevers. There are no dull spots, and when the curtain falls, one wishes there were more.

The book begins and ends with a letter by the author to her friend Eleanor Carroll, which in our era of hurried notes and meaningless cards gives proof that the art of letter-writing has not been lost entirely. It is a letter of real beauty. (LOUIS A. ARAND)

LORENZ, THEODOR (Translator and Editor). With a Foreword by Nicholas Murray Butler. *Friedrich Paulsen. An Autobiography.* (New York: Columbia University Press. 1938. Pp. xi, 514. $3.75.) As Nicholas Murray Butler, one of his former pupils, testifies in the charmingly written foreword, Friedrich Paulsen through his unusual intellectual power, his epoch-making scholarly publications, and his noble personality exercised a unique influence in the field of education, not only throughout Germany but also in our own country—an influence which is still strong and fruitful. The autobiography of such a man is necessarily of the highest interest.

In 1909, the year after Paulsen's death, the first part of his autobiography covering the years 1846-1877 was published in Germany under the title, *Jugenderinnerungen*, but his more sketchy account of the second half of his life (1877-1908) was never published. The present work contains an English translation of the *Jugenderinnerungen* and also of Paulsen's memoirs comprising the years 1877-1908 edited from his own manuscript. The translator and editor, who has done his work admirably, has thus given us the first complete edition of Paulsen's autobiography that has ever appeared in print.

The material covering the second half of Paulsen's life lacks some of the epic qualities of the *Jugenderinnerungen*, but it makes equally fascinating reading and reveals even more strikingly that strength and nobility of character in the mature Paulsen which was the secret of his greatness as a teacher and as a man. There are very few readers who will not be profoundly stirred by many pages in the second part of this autobiography. The reviewer has seldom read a book which he has found so stimulating and really worth while.

The volume contains five plates, a bibliographical appendix, a copious index, and is beautifully and accurately printed. (MARTIN R. P. MCGUIRE)

MARRIOTT, SIR JOHN A. R. *Commonwealth or Anarchy?* (New York: Columbia University Press. 1939. Pp. 227. $2.00.) The scope of this volume is described in its secondary title — A Survey of Projects of Peace from the Sixteenth to the Twentieth Century. Appended to the text are a reference list and a brief index. The work leaves no doubt in the reader's mind as to the rôles that both Great Britain and the United States can play in setting a chaotic world aright. By setting forth the more outstanding peace projects formulated during the past four centuries, he strives to prove that wars during these years proceeded mostly from "historical causes not previously operative." Some space is given to the minor peace efforts of this period, but the author confines himself principally to the "four elaborate attempts to find a basis for an organized Peace," which followed close upon the heels of destructive warfare. The "attempts" cited are: that of Henry IV after the Treaty of Vervins (1598) which terminated the Spanish-French struggle; the *Projet de Paix perpetuelle* of the Abbé de Saint-Pierre (1713) after the Treaty of Utrecht at the close of the wars of Louis XIV; the Holy Alliance, of Czar Alexander I (1815), following the Napoleonic Wars; and the League of Nations, which grew out of the Peace of Paris (1919). These projects were to show "how a number of independent communities, Sovereign States, can live side by side in harmony without recourse to war."

In the discussion on Grotius, termed "the Founder of International Law," the reviewer sought in vain for the names of the Jesuit Suarez and the Dominican Vittoria to whom, as attested by most non-Catholic authorities on international law, he was considerably indebted for his masterpiece, *De Jure Belli ac Pacis*. More credit could have been given to the Abbé de Saint-Pierre whose *Projet*, many hold, is the underlying inspiration of the Covenant of the League. The author's ideas for a present-day community of nations leading to a better world order are in line with constructive Catholic thinking, but whether or not the route designated for its establishment is the surest one, is a point on which the reviewer reserves judgment. (ELIZABETH B. PATTERSON)

PERIODICAL LITERATURE

MISCELLANEOUS

The Novelty of Totalitarianism in the History of Western Civilization. Carlton J. H. Hayes (*Proceedings of the American Philosophical Society*, Vol. 82, No. 1, 1940; reprinted by the National Conference of Christians and Jews, 300 4th Avenue, New York City).

Nationalism: Heresy and Menace. Raymond Corrigan, S.J. (*Historical Bulletin*, May).

Nazi Concepts of History. John Brown Mason (*Review of Politics*, April).

The Share of the Arts in the Interpretation of History. R. F. Arragon (*Pacific Historical Review*, March).

The Teacher and the Textbook: A Challenge from the Mediaeval Field. Sidney R. Packard (*Speculum*, April).

The Church and Higher Education. Gearóid MacEóin (*Irish Ecclesiastical Record*, April).

A Statement of Policy by the Historical Society of Pennsylvania (*Pennsylvania Magazine of History and Biography*, April).

Roman Vignettes: XXVI, Lenten Stations; XXVII, Sant' Andrea al Quirinale; XXVIII, Our Lady of the Poplars; XXIX, Rome's Ancestry; XXX, The Gesù. John Murray (*Month*, March, April, May).

Cimitero cristiano sulla via Latina (continued). E. Josi (*Revista di archeologia cristiana*, XVI, 3 and 4).

Due sarcofagi recentemente scoperti a S. Sebastiano. G. Wilpert (*ibid.*).

Sarcofago cristiano con nuovi temi iconografici scoperto a S. Sebastiano sulla via Appia. Luciano de Bruyne (*ibid.*).

Problemi archeologici Cassinesi. Angelo Pantoni (*ibid.*).

Altchristliche Bilderzyklen: Bassussarkophag und Santa Maria Maggiore. K. Schefold (*ibid.*).

"Sarcofago dei Pastori" nell' Isola Sacra. G. Wilpert (*ibid.*).

Altri tre frammenti del carme Damasiano in onore di S. Ippolito (*ibid.*).

Cimitero di Generosa. E. Josi (*ibid.*).

La cifra XL nella iscrizioni cristiane di Spagna. J. Vives (*ibid.*).

Frammento di sarcofago con resti di una "Traditio Legis" scoperto a S. Sebastiano sulla via Appia. L. de Bruyne (*ibid.*).

Der heilige Ambrosius und die Stadt Trier, die Kaiserresidenz des Westens. Matthias Schuler (*Pastor Bonus*, Nov.-Dec. and Jan.-Feb.).

Liturgische Erneuerung und die Beteiligung des Volkes am Gottesdienst in der Väterpredigt. Josef Gülden (*Stimmen der Zeit*. March).

Das Kreuz von Herculaneum. Engelbert Kirchbaum (*ibid.*).

Die magische Bewertung der Edelsteine bei den Kulturvölkern. Philipp Schmidt (*ibid.*).

Abt Joachim von Floris, der Prophet und Zeitendeuter. E. Bömínghaus (*ibid.*, April).

La date du couronnement de Charles le Chauve (9 sept. 869) et le culte liturgique de saint Gorgon à Metz. Th. Michels (*Revue bénédictine*, Oct.).

The Translation of the Relics of St. Amalberga to St. Peter's of Ghent. Ph. Grierson (*ibid.*).

Thiébaut de Vernon. Léon Herrmann (*Moyen âge*, Jan.).

Abbot Fulco and the date of the Gesta abbatum Fontanellensium. P. Grierson (*English Historical Review*, April).

Technology and Invention in the Middle Ages. Lynn White, Jr. (*Speculum*, April).

Secular Biography at Byzantium. P. J. Alexander (*ibid*).
The Penitentials as Sources for Mediaeval History. T. P. Oakley (*ibid.*).
De Concilio Vaticano et de quaestione Liturgiae Orientalis. I. Schweigel (*Gregorianum*, XXI, 1940, 1).
Werke aus der engeren Schule des Petrus Cantor. A. Landgraf (*ibid.*).
Un tratado desconocido de San Vicente de Lerins: "Excerpto sancte memorie Vicentii Lirinensis insule presbiteri ex uniuerso beate recordacionis Augustini in unum collecta" [critical study and partial edition]. J. Madoz, S.J. (*ibid.*).
Die Konstitutionen des ersten allgemeinen Konzils von Lyon. Stephan Kuttner (*Studia et documenta historiae et iuris*, VI, 1940, 1).
Die Gestzgebung des Papstes Pius XI. Nikolaus Hilling (*Archiv für katholisches Kirchenrecht*, 119, 1939, 3-4).
Jahresrechnung des bischöflichen Offizials zu Osnabrück für 1565. *Idem* (*ibid.*).
Saint Pirmin en Brabant: Thèse invraisemblable? G. Morin (*Revue d'histoire ecclésiastique*, Jan.).
La doctrine de Bernières et le Quiétisme. Lucien Luypaert (*ibid.*).
Nubie chrétienne. Ernest Stein (*ibid.*).
Sur quelques écrits concernant les hérésies et les hérétiques aux XII^e^ et XIII^e^ siècles. Mario Esposito (*ibid.*).
Muhammed als geschichtliche Persönlichkeit. Otto Pretzl (*Historische Zeitschrift*, 161, 3).
Zur Liber Diurnus-Forschung. Leo Santifaller (*ibid.*).
Les cathares sont-ils des néomanichéens ou des néognostiques? Lucie Varga (*Revue de l'histoire des religions*, Sept.).
The Bamberg Rider [13th century statue in the eastern choir of Bamberg Cathedral]. Otto Georg von Simpson (*Review of Religion*, March).
Medieval Eschatology and St. Francis of Assisi. Ray C. Petry (*Church History*, March).
Historical Bases of Rome's Conflict with Freemasonry. Charles H. Lyttle (*ibid.*).
Albert von Brescia, O.P. († 1314) und sein Werk "De officio sacerdotis": Ein Beitrag zur Geschichte der seelsorgerlichen Verwertung der Summa theologica des hl. Thomas in der älteren italienischen Dominikaner- und Thomistenschule. Martin Grabmann (*Divus Thomas*, March, 1940).
Le edizioni del secolo XV dei "Fioretti di San Francesco": Indice bibliografico. Gianneto Avanzi (*Miscellanea Francescana*, Jan.-March).
Episcopi Vagantes in Church History. A. J. Macdonald (*Church Quarterly Review*, Jan.-March).
Bishop Pecock and the English Bible. V. H. H. Green (*ibid.*).
St. Sergius of Radonezh [d. 1392] and the Future of Russian Christianity. N. Zernov (*ibid.*).
Chaucer's Text-Book of Astronomy: Johannes de Sacrobosco. Walter B. Veazie (*University of Colorado Studies in the Humanities*, Vol. 1, No. 2).
Der Humanist Nikolaus Ellenbog und die zeitgenössische Kritik am Papsttum. Friedrick Zoepfl (*Theologische Quartalschrift*, 1939, 4).
La coscienza della rinascita negli umanisti, II. Franco Simone (*La Rinascita*, April).
Relazioni di Cosimo de'Medici con la Signoria di Lucca. Eugenio Lazzareschi (*ibid.*).
Una fonte ermetica poco nota [*Liber Alcidi*], contributi alla storia del pansiero umanistico. Eugenio Garin (*ibid.*).
Giovanni Fabrini da Figline (1516-1580?): II, Il pensiero politico. Francesco Sarri (*ibid.*).
St. Peter's Oratory [the Oratorio di San Pietro]. Enrico Pucci (*Columbia*, May).
Jesuit Influence in University Education. William J. McGucken, S.J. (*Historical Bulletin*, March).
Jesuit Dantists: 1540-1940. Gerald G. Walsh, S.J. (*ibid.*).
The Jesuit Theatre. William H. McCabe, S.J. (*ibid.*).

Les sources des faux du Père Carme, André de saint Nicolas, auteur d'une Histoire généalogique de la maison de Bourbon. La vraie figure de ce personnage. Max Fazy (*Moyen âge*, Jan.).

Un atto notariale del 29 marzo, 1672, relativo all' altare di S. Sebastiano nella chiesa omonima della Via Appia [with two plans and a cut]. Benedetto Pesci, O.F.M. (*Antonianum*, April).

Temple-Entry of the Untouchables. Fr. K. Xavier (*Social Justice Review*, June).

Japan Looks Back. Gustav Voss, S.J. (*Historical Bulletin*, May).

A Twelfth Century Greek Monastery for Women. Sister Agnes Clair, C.D.P. (*ibid.*).

Gerald of Aurillac: Medieval Layman. W. B. Faherty, S.J. (*ibid.*).

Medieval Vignettes (Monasticism; Gregory the Great). John F. Bannon (*ibid.*).

Cinquante ans d'apostolat marianiste au Japon. J. Vernier (*Revue d'histoire des missions*, Dec.).

La mission de Tunis, Bône et Constantine des Augustins Déchaussés de France, 1637-1678. Alex Ardoin (*ibid.*).

Les premières annés de la Propagation de la Foi, 1822-1830 (continued). Marie-Andrée Sadrain (*ibid.*).

EUROPEAN

Les plus anciennes chartes et les origines de l'abbaye de Wissembourg (VII^e siècle. François Himly (*Bibl. de l'Ecole des Chartes*, July-Dec. 1939).

Les registre paroissial de Givry (1334-1357) et la peste noire en Bourgogne. P. Gras (*ibid.*).

La conquista de Tunez por D. Juan de Austria, segun cartas ineditas del mismo, 1573. Antonio Rumeu de Armas (*Razón y fe*, May).

Paulo IV y Felipe II, 1556 y 1557 (continued). Frederico Pomar (*ibid.*).

The greatest Fiddler of Them All: Nicolò Paganini, 1782-1840. A. R. Bandini (*Catholic World*, May).

Galileo Galilei. Bertrand L. Conway (*ibid.*).

The Mission of Austria. Anon (*Tablet*, March 16).

Christianity in Europe and the German Question. F. W. Foerster (*ibid.*, March 30 and April 6).

Der Volks Gedanke bei Luther. O. Scheel (*Historische Zeitschrift*, 161, 3).

Grillparzers Stellung im österreichischen Sprachen- und Nationalitäten-kampf. F. Kainz (*ibid.*).

The Missionary Movement in Germany of a Century Ago (concluded). John M. Lenhart, O.M.Cap. (*Social Justice Review*, May).

Poland: Victim of Aggression. Joseph B. Code (*Our Sunday Visitor*, April 7).

Pius IX, Russia and Poland. Andrew Beck, A.A., B.A. (*Clergy Review*, May).

Messianism: A Polish Phenomenon. Andrew Beck (*Month*, May).

Poland under the Swastika. Andróyej Waligórski (*Contemporary Review*, June).

Cinquante ans de travail historique en Pologne (continued). Various authors (*Revue historique*, Oct.-Dec.).

La situation religieuse en Russie-Blanche et Ukraine occidentales: les consciences à la torture. Philippe de Régis (*Etudes*, April 20).

Russian Spirituality. Donald Attwater (*Studies*, March).

The Catholic Church in Finland. Basile G. D'Ouakil (*Historical Bulletin*, May).

Second Spring in Scandinavia. Sister Mary St. Maureen, B.V.M. (*Catholic World*, June).

The Flanders Galleys [Trade between Venice and England in the Late Middle Ages]. Alwyn A. Ruddock (*History*, March).

Historical Revision XCII—The Constitutional Development of Sweden in the Reign of Gustav Adolf. Michael Roberts (*ibid.*).

Activities of a Mediaeval Merchant Family: The Van Arteveldes of Ghent. Henry S. Lucas (*Pacific Historical Review*, March).

BRITISH EMPIRE

Early English Devotion to St. Gregory. H. M. Gillet (*Tablet*, March 6).
The Financial and Administrative Importance of the Knights Hospitallers to the English Crown. Benjamin Bromberg (*Economic History*, Feb.).
The Cosmic Elements in the English Mystery Plays. Frederik T. Wood (*Neophilologus*, XXV, 1 and 3).
New Year's Day and Leap Year in English History. A. F. Pollard (*English Historical Review*, April).
Live Stock Prices in the Twelfth Century. Austin L. Poole (*ibid.*).
Legalis Homo. Charles E. Odegaard (*Speculum*, April).
The King's High Court of Parliament Holden at Westminster [one of a series of lectures on "The Beginnings of Representative Government in England" before the Lowell Institute of Boston, Massachusetts]. George L. Haskins (*History*, March).
Counsel and Consent in the Thirteenth Century [a lecture in the same series]. George L. Haskins (*Thought*, June).
French Intrigue at the Court of Queen Mary. E. H. Barbison (*American Historical Review*, April).
James II and the Bloody Assizes: An Addendum to Major Hay's Study. George Martin (*Month*, March).
Popish Plots in the Seventeenth Century: The Great Panic of 1641. Brian Magee (*ibid.*, May).
The Prose of Robert Parsons. J. H. Crehan (*ibid.*, May).
Labor in Eighteenth Century England. Charles W. Reinhardt, S.J. (*Historical Bulletin*, May).
Macaulay's Jesuit Legend. Raymond Corrigan, S.J. (*ibid.*).
Hilaire Belloc — the Good European. Stanley B. James (*Catholic World*, June).
The Embargo on the Export of Irish Provisions, 1776-9. Theresa M. O'Connor (*Irish Historical Studies*, March).
The Personnel of the Dublin Society of United Irishmen, 1791-4 [with an appendix containing a list of the members]. R. B. McDowell (*ibid.*).
The Social Function of a Gaelic Ruler. Gerald Murphy (*Studies*, March).
Anglo-Italian Friendship. Denis Gwynn (*ibid.*).
The Irish Constitution: A Discussion of its Theoretical Aspects. Arthur W. Bromage and Mary C. Bromage (*Review of Politics*, April).
Bishop Pompallier and the Foundation of the Church in New Zealand. John Hughes (*Tablet*, Feb. 17).

AMERICAN

Organization and Aid for Local History in the United States. S. K. Stevens (*Pennsylvania History*, April, and in *Proceedings of the Conference of State and Local Historical Societies held at Washington, D. C., December 28, 1939*).
Attempts to Preserve National Cultures in Cleveland. Wellington G. Fordyce (*Ohio State Archaeological and Historical Quarterly*, April).
Democracy Today is Not What It Was. Raymond Corrigan (*America*, June 8).
The Negro's God. John T. Gillard, S.S.J. (*Catholic World*, June).
The Blackrobes in the Americas. John F. Bannon, S.J. (*Historical Bulletin*, March).
The Society of Jesus in America: 1566-1940. Gilbert J. Garraghan (*ibid.*).
Private Schools in St. Louis, 1809-1821. John Francis McDermott (*Mid-America*, April).
The Jesuit Missionary in the Rôle of Physician. Theodore E. T. Neutlein (*Mid-America*, April).
Jean Garnier, Librarian. W. Kane (*Mid-America*, April).
Mulier Fortis: The Heroism of Philippine Duchesne. Bernard Basset (*Month*, April).

Munich [Ludwig-Missionsverein] and Green Bay. Theodore Roemer, O.C. Cap. (*Salesianum*, April).

Irish Catholic Colonies and Colonization Projects in the United States, 1795-1860. Sister Mary Gilbert Kelly, O.P. (*Studies*, March).

Missionari italiani nella storia nordamericana dei secoli XVIII–XIX. Piero Chiminelli (*Il pensiero missionario*, April).

Who Discovered New Mexico? Lansing B. Bloom (*New Mexico Historical Review*, April).

New Mexico's Fight for Statehood (1897-1912). III, The Opposition Within the Territory (1888-1890). Marion Dargan (*ibid.*).

Le père jesuite Sebastien Rasle. A. Perbal, O.M.I. (*Revue d'histoire des missions*, Dec.).

Joseph-Octave Plessis (suite). Ivanhoe Caron (*Canada français*, May).

Franciscan Missions among the Navajo Indians, II. Emmanuel Trockur, O. F. M. (*Provincial Chronicle*, XII, 2).

The Spanish Universities of the New World [one of the twelve "Jubilee Lectures on Universities and their History" presented in connection with the Golden Jubilee of the Catholic University of America]. Francis Borgia Steck, O.F.M. (*Catholic Educational Review*, April).

"Sínodos diocesanos: Addenda [Mexico]." Jesús García Gutiérrez (*Christus*, May).

Problemas de etnogenesis americana. Diego Carbonell (*Universidad de Antioquia*, March-April).

Las ruinas de Cochasqui. Max Uhle (*Boletin de la Academia Nacional de Historia* [Quito], July-Dec. 1939).

El hombre en América. Paul Rivet (*ibid.*).

Estudios de prehistoria ecuatoriana. José María le Gouhir, S.J. (*ibid.*).

Participación del departamento del Ecuador en la guerra de la Gran Colombia con el Perú (*ibid.*).

Bolívar en el Ecuador. General Angel Isaac Chiriboga (*ibid.*).

Padre José de Acosta, 1540-1600 [Jesuit missionary in South America]: datos cronológicos. León Lopetegui, S.J. (*Archivum historicum Societatis Jesu*, Jan.-June).

La catedral de Chihuahua: altar mayor y colaterales. Lorenzo Arellano Schetelig (*Bolletin de la Sociedad Chihuahuense de Estudios Históricos*, Dec.).

Los mártires de la Tarahumara. Silvestre Terrazas (*ibid.*).

WANTED:—A copy of Vol. II, No. 4 of
The Catholic Historical Review

BOOKS RECEIVED

Americana (Illustrated), Vol. XXXIV, No. 2. (Sommerville, New Jersey: American Historical Co., Inc. 1940. Pp. 179-345).

Anderson, William, *Fundamentals of American Government* (New York: Henry Holt & Co. 1940. Pp. 630. $3.00).

Barbier, Jean, *L'Appel du Pain.* Préfaces de François Veuillot et du R.P. Sertillanges, O.P., membre de l'Institut (Paris: Bloud & Gay. 1940. Pp. 188. 17 Fr. 85).

Caret, Jean, *La Finlande* (Paris: Maison de la Bonne Presse. 1940. Pp. 93).

Cheke, Marcus, *A Life of the Marquis of Pombal, 1699-1782. Dictator of Portugal* (London: Sidgwick & Jackson, Ltd. 1938. Pp. viii, 315. 12s. 6d).

Childs, Frances Sergeant, *French Refugee Life in the United States, 1790-1800* (Baltimore: Johns Hopkins Press. 1940. Pp. xvii, 229. $3.00).

Code, Joseph Bernard, *Dictionary of the American Hierarchy* (New York: Longmans, Green & Co. 1940. Pp. xxii, 425. $3.75).

Coutan, l'Abbé Ed., *Ma Soeur Sabine.* Préface du T. R. P. Louis, O.P. (Paris: Bloud & Gay. 1939. Pp. 259. 20 Fr. 70).

Curtiss, John Shelton, *Church and State in Russia. The Last Years of the Empire, 1900-1917* (New York: Columbia University Press. 1940. Pp. ix, 442. $4.00).

Denis-Boulet, Noële M., *La Carrière politique de Sainte Catherine de Sienne. Étude historique* (Paris: Desclée de Brouwer. 1939. Pp. 218. 25 Fr.).

Douglas, David G., *English Scholars* (London: Jonathan Cape, Ltd. Pp. 371. 15s).

Ellard, Gerald, S.J., *Men at Work at Worship* (New York: Longmans, Green & Co. 1940. Pp. xvii, 307. $2.50).

This volume by the Professor of Liturgy in St. Louis University, who is also the author of *Christian Life and Worship,* is an attempt to integrate many of the important social problems of our day with the teaching of the Scriptures, the Church Fathers, and recent papal pronouncements. Archbishop Murray of St. Paul writes the Preface.

Ferguson, Wallace K., *The Renaissance* (New York: Henry Holt & Co. 1940. Pp. viii, 148. $1.00).

Ferrara, Orestes, *Le Pape Borgia.* Traduit par Francis de Miomandre (Paris: Librairie Ancienne Honoré Champion. 1939. Pp. 406).

Flenley, R. (Ed.), *Essays in Canadian History Presented to George Mackinnon Wrong for his Eightieth Birthday* (Toronto: Macmillan Co. Pp. x, 372. $2.50).

Flick, Ella Marie, *Dr. Lawrence F. Flick, 1856-1938* (Philadelphia: White Haven Sanatorium Association. 1940. Pp. 47).

———, *The Life of Bishop McDevitt* (Philadelphia: Dorrance & Co. 1940. Pp. 357. $3.00).

Goodykoontz, Colin Brummitt, *Home Missions on the American Frontier* (Caldwell, Idaho: Caxton Printers. 1939. Pp. 460. $3.50).

Griffin, Charles C. (Ed.), *Concerning Latin American Culture* (New York: Columbia University Press. 1940. Pp. xiv, 234. $2.00).

Ham, Edward Billings, (Ed.), *Girart de Rossillon. Poème bourguignon du XIV^e siècle* [Yale Romanic Studies. Vol. XVI.] (New Haven: Yale University Press. 1939. Pp. 456. $3.00).

Held, John A., *Religion a Factor in Building Texas* (San Antonio: Naylor Co. 1940. Pp. xviii, 167. $1.60).

Helleu, V. Rev. Translated by Mary A. Gray. *Jeanne Jugan. Foundress of the Little Sisters of the Poor* (St. Louis: B. Herder Book Co. 1940. Pp. xiii, 174. $2.00).

Hill, Sir George, K.C.B., F.B.A., *A History of Cyprus.* Vol. I. *To the Conquest by Richard Lion Heart* (New York: Macmillan Co.; Cambridge: At the University Press. 1940. Pp. xviii, 352. $6.00).

Keppel, L., *Blessed Rose Philippine Duchesne. Religious of the Sacred Heart and Missioner, 1762-1852* (New York: Longmans, Green & Co. 1940. Pp. 118. $1.25).

Joachim, Jules, *Antoine Kohlmann, S.J., 1771-1836* (Paris: Editions "Alsatia". 1937. Pp. 180).

Keyes, Frances Parkinson, *The Sublime Shepherdess. The Life of St. Bernadette of Lourdes* (New York: Julian Messner, Inc. 1940. Pp. 182. $2.00).

Kiernan, E. V. G., *British Diplomacy in China, 1880-1885* (Cambridge: At the University Press; New York: Macmillan Co. 1939. Pp. xi, 327. $4.50).

La hiérarchie catholique et la guerre (Paris: Maison de la Bonne Presse. 1940. Pp. 125. 5 Fr.).

Laistner, M. L. M. (Ed.), *Bedae Venerabilis Expositio Actuum Apostolorum et Retractatio* (Cambridge, Massachusetts: Mediaeval Academy of America. 1939. Pp. xlv, 176. $3.50 (To members of the Academy, $2.80)).

Langsam, Walter Consuelo, *The World Since 1914*, 4th Edition (New York: Macmillan Co. 1940. Pp. xviii, 1024. $3.75).

The chief innovation of this fourth edition of a well known text is a section entitled "The Road to Another War." The treatment of the Spanish civil war fails to take into account the revelations of representative leftists who have been revolted by the Soviet-Nazi pact. The current war is an ironic commentary on some of Professor Langsam's interpretations. *Joseph F. Thorning*

Leclère, Philippe, *Ennemie héréditaire?* (Paris: Maison de la Bonne Presse. 1940. Pp. 92).

Lutz, Cora E. (Ed.), *Johannis Scotti Annotationes in Marcianum* (Cambridge, Massachusetts: Mediaeval Academy of America. 1939. Pp. xxx, 244. $3.50 (To members of the Academy, $2.80)).

Montague, Ludwell Lee, *Haiti and the United States* (Durham: Duke University Press. 1940. Pp. xiii, 308. $3.00).

McLachlan, Jean O., *Trade and Peace with Old Spain, 1667-1750* (Cambridge: At the University Press; New York: Macmillan Co. 1940. Pp. xvi, 249. $3.50).

McIlwain, Charles Howard, *Constitutionalism Ancient and Modern* (Ithaca: Cornell University Press. 1940. Pp. ix, 162. $2.50).

McNiff, William John, *Heaven on Earth. A Planned Mormon Society* (Oxford, Ohio: Mississippi Valley Press. 1940. Pp. viii, 262. $3.00).

Merklen, R. P. Leon, A. A., *Les Leçons de l'Encyclique "Summi Pontificatus"* (Paris: Maison de la Bonne Presse. 1940. Pp. 45. 2 Fr. 50).

Neutral War Aims. Essays by Representative Writers of Leading Neutral Countries with an Introduction by Christopher Hollis (London: Burns Oates & Washbourne. 1940. Pp. xviii, 174. 7s 6d).

This volume is composed of seven essays by as many nationals of seven leading neutral states in the present war. The chapter on the United States has been written by Herbert Agar, Editor of the *Louisville Courier-Journal.* By the time the volume reached the public one of the neutrals was already engaged in the conflict, namely Holland.

Parry, J. H., *The Spanish Theory of Empire in the Sixteenth Century* (New York: Macmillan Co.; Cambridge: At the University Press. 1940. Pp. 75. $1.25).

Pastor, Ludwig von, *History of the Popes.* Translated by Dom Ernest Graf. Volumes XXX-XXXII (St. Louis: B. Herder Book Co. 1940. Pp. xlvii, 467; xii, 519; xiv, 706. $5.00 per Volume).

Pease, Theodore Calvin and Ernest Jenison (Eds.), *Illinois on the Eve of the Seven Years' War, 1747-1755.* [Illinois Historical Collections, Vol. XXIX. French Series, Vol. III.] (Springfield, Illinois: Illinois State Historical Library. 1940. Pp. lii, 977).

Ranty, H., *Les Orantes de l'Assomption.* Préface du R. P. Ernest Baudouy des Augustins de l'Assomption (Paris: Bernard Grasset. 1940. Pp. xviii, 219. 21 Fr.).

Rappard, William E., *The Quest for Peace since the World War* (Cambridge: Harvard University Press. 1940. Pp. xx, 516. $4.00).

Rita Agnes, Sister, *Stars are Shining* (Boston: Christopher Publishing House. 1940. Pp. 62. $1.25).

Saint-Alban, Louis, *Pie XI* (Paris: Maison de la Bonne Presse. 1939. Pp. 95. 3 Fr.).

Shannon, Fred Albert, *America's Economic Growth* (New York: Macmillan Co. 1940. Pp. viii, 867. $3.75).

Simpson, W. Douglas, *Saint Ninian and the Origins of the Christian Church in Scotland* (London: Oliver and Boyd. 1940. Pp. xii, 112. 10s).

Smith, Charles Edward and Lynn M. Case, *A Short History of Western Civilization* (Boston: D. C. Heath & Co. 1940. Pp. xi, 815. $4.00).

A textbook which covers in fifty-two chapters the story of European civilization from pre-historic times in Mesopotamia to the Soviet-Nazi pact of August, 1939.

Smith, Charles Edward, *Papal Enforcement of Some Medieval Marriage Laws* (University, Louisiana: Louisiana State University Press. 1939. Pp. vii, 230. $2.50).

Spector, Margaret Marian, *The American Department of the British Government, 1768-1782* (New York: Columbia University Press. 1940. Pp. 181. $2.50).

Steck, Francis Borgia, O.F.M., *Ensayos históricos hispanoamericanos* (Mexico: dano el signo de "abside". 1940. Pp. 74).

Stephenson, George M., *American History to 1865* (New York: Harper & Bros. 1940. Pp. x, 698. $3.50).

Stone, Edward Noble (Ed.), *Three Old French Chronicles of the Crusade. The History of the Holy War* (Seattle: University of Washington Press. 1939. Pp. vii, 377).

Tansill, Charles Cullan, *Diplomatic Relations between the United States and Hawaii, 1885-1889,* [Fordham University Studies. Historical Series. No. 1] (New York: Fordham University Press. 1940. Pp. 53. 50c.).

Tatum, Edward H., Jr. (Ed.), *The American Journal of Ambrose Serle, Secretary to Lord Howe, 1776-1778* (San Marino, Calfornia: Huntington Library. 1940. Pp. xxx, 369. $4.50).

Tompkins, Stuart Ramsay, *Russia through the Ages. From the Scythians to the Soviets* (New York: Prentice-Hall, Inc. 1940. Pp. xxi, 799. $6.00).

Villeon, Ombline P. de la, *Jeanne Jugan Fondatrice et les Petites Soeurs des Pauvres* (Paris: La Bonne Presse. 1939. Pp. 103. 10 Fr.).

Vincent, Mgr. Francis. Recteur de l'Université catholique d'Angers. *René Bazin. L'Homme et l'Écrivain* (Paris: Maison de la Bonne Presse. 1940. Pp. 203. 10 Fr.).

Wade, Mason, *Margaret Fuller* (New York: Viking Press. 1940. Pp. xvi, 304. $3.50).

Walz, P. A., *Studi Storiografici* (Roma: Soc. An. Librai Editori Riuniti. 1940. Pp. 72).

Watts, Arthur P., *A History of Western Civilization from the Reformation to the Present.* Volume II (New York: Prentice-Hall, Inc. 1940. Pp. xvii, 1055. $5.00).

Willigan, Walter L. and John J. O'Connor, *Sociology* (New York: Longmans, Green & Co. 1940. Pp. xi, 387. $2.00).

This new text in sociology is by two professors in St. John's University. Each of the fifteen chapters carries a set of questions on the chapter's contents and a bibliography of both required readings and suggested works. A critical essay on the authorities employed, ten charts, and a good index make this a volume which should prove readily useful to teachers and students wishing an introductory text in sociology which presents the Catholic point of view.

Winslow, Ola Elizabeth, *Jonathan Edwards, 1703-1758* (New York: Macmillan Co. 1940. Pp. xii, 406. $3.50).